

# To the moſte vertuous Ladie

Fol. i.

Quene Kateryne late wyfe to Kyng Henry the eyght of  
moſte famous memoꝛye deceaſed, Pycolas Udall pour  
graces moſt humble ozatour, and ſeruaunt,  
wyſheth perpetuall felicitie and ioye  
in Jeſus Chriſt our lord.



As much as nothing doeth with lyke ſpede oz with  
better effecte eyther open to the worlde oz engraue in  
mennes heartes the knowelage of Goddes commaun-  
dementes, and the rules of true chriſtian doctrine, then  
deuout and godly traictiſes for the expoundyng and  
declaryng of holy ſcripture: howe happie and bliſſed  
are we, and howe greatly bounde to thanke God, that  
in theſe our tymes there dayly cum ſoozth ſo many and  
theſame ſo fructfull and Godly weozkes in our owne  
tong, to the ghofteſy comfort and ediſiſyng of all deuout chriſtian readers  
in the true ſayeth and relygion. For where in tymes paſt the ſtudious wy-  
ters of bookeſ wer enforced with much highe ſuite and ſeruiſe to procure the  
fauoure and good wyll of pꝛynces oz other eſtates, to whome to dedicate ſuch  
weozkes as thei wrote, to the intent that vnder the name and proteccion of ſuch  
noble perſonages the ſayd weozkes might be the better habled to the readers,  
and the better accepted of the people: nowe dooe kynges, Quenes, pꝛynces,  
and other piers (eſpecially here in Englande) of theire owne mere motions  
and good zeale, not only with their propenſe ſanour, and with their benefycial  
ayde, comforte, and liberalytee, helpe ſozwarde the good endeour and ſe-  
dulytee of ſtudious wyters, myndyng by theiꝝ godly monumentes to ediſie  
the feithfull congregacion: but alſo are dilygent and peꝛnefull, bothe to put  
to theiꝝ owne handes to the endictyng and pennynge of many hoſſome traic-  
tiſes for that purpoſe, yea and ſerther by their example and prouocation to ſet  
other in hande with wytyng oz tranſlatyng, to the fructfull exerciſe of the  
learned, to the hoſſome enſtruction of Englyſhe readers, and to the effectuall  
ediſiſyng of the ſymple ignoꝛaunt multitude, if the ſame can bee content for  
theiꝝ ſoile helthe to geue eare and mynde thereto. And among this ſozte of  
publique benefactours, your excellent hyghneſſe, Quene Kateryne, deſeruethe  
no leſſe then next after our ſoueraygne lord the kynges maieſtee, whoe euen  
nowe already at the fyrſt entreaunce of this his moost noble reigne, and with-  
in the yeres of tendze minoztee, doth with the aduice and conſent of the moſte  
pꝛudent and the ſame his moſte dere vnckle Edward duke of Somerſette, as  
well of his moſte royall perſone in the tyme of his mynoꝛytee gouernoure, as  
alſo of all his Maieſtees realmes, dominions, and ſubiectes protectoz, to-  
gether with the aſſent and conſent of the other his moſte honourable, moſte  
truſty, and moſte ſepthful Counſaillours, moſte ſozwardly, moſte earnestly,  
and with all poſſible diligence labour daye and nyght as well by moſte hoſſoe  
lawes, as alſo by diuines of moſte pure doctrine, and by true preachers, to  
reſourme abuſes, to ſowe abroad the woꝛde of God, and to plante true rely-  
gion in all partes of his realmes and domynions, your hyghneſſe (I ſaye)

AAA. next

next vnto these twoe, deserueth no lesse then to be esteemed and called the chiefe  
patronesse: not onely for dyuers moſte godly Psalmes and meditations of  
your owne penning and setting forth: but also for procuring this present  
woorke of Erasmus Paraphrases to be translated to the vse of the vblearned  
multytude, whiche can go no farther then the vnderstandyng or readyng of  
Englyshe. For in this Paraphrase of Erasmus is contained in maner a whole  
librarie of deuout & catholyke expositours vpon the whole new testamente, in  
whiche new testamente is conteyned the plenteous richesse & most precious trea-  
sours of Christes ghospell, that is, of the glad newes of Goddes fauour and  
mercy towardeſ mankynd. Whiche fauour and mercy of God whosoouer doth  
ferthfully & syncerely embrace, cannot but fauour and ferther the setting forth  
of scripture in the vulgare language, that al folkes maye knowe it, and also of  
any other godly traictises whereby that same generall benefyte of God to-  
wardeſ mankynde maye the more clerely and certainly be perceiued. And to  
this effecte forasmuch as Desiderius Erasmus of Rotterdam doeth especi-  
ally directe aswell these his Paraphrases vpon the newe testamente, as also al  
other his right christian wryttings, and that with as much indifferencie as is  
possible to be: I cannot but iudge, that whoso are prompte and hasty condem-  
ners of Erasmus, or eage aduersaries vnto his doctrine: do vnder the name  
and colour of Erasmus rather vete they: to make & hatred against Goddes  
woord and the grace of the ghospell, which Erasmus for his parte moſte dili-  
gently and moſte simply laboureth to byng to lyght. His doctrine (will some  
vnequall iudges say) is scarcely sincere. It there shall no more insynceritee of  
doctrine appere in the wryttings of them that so wyl say, then the comon con-  
sent of the christian world doeth fynde and iudge in Erasmus: I doubt not  
but they woorkes shalbe of all good people approued, desyred, embraced and  
folowed. Erasmus (wyl some such headie persones say) doth somewhere erre.  
It maye so be forasmuch as a man he is, and so esteemeth hymself, and would  
his woorkes none other wyse to be reade or accepted then the wryttings of o-  
ther mortall men. But in case he should in some place saie now & then a worde  
to much or to litel, or putte a worse word for a more apte terme, or if he should  
in some place stumbe or swarte (whiche poyntre of humayne frailtee the best  
Doctours that wrote sence the apostles tyme hathe not escaped, nor Erasmus  
to standeth in his owne wylfull oppynion, but that beeyng found and tryed a  
faulte, he woulde haue been as readye to retracte it, as euer any other godly  
& catholyke wryter hath ben: yet were one lytle tryppe (after my poore iudge-  
ment) among so many notable good woorkes for the enterpretacion of scrip-  
ture, and for the helpe of the simple, rather to bee bozne withall, then so many  
good thynges to be either reſected or kept away from the hungry christian rea-  
ders. It is a colde charitee that can beare with nothyng: and an eage malice  
it is, that for a trifle or a matier of nothing woulde haue the ignoraunt multi-  
tude to lacke so much good edifyng as may be taken of Erasmus, aswel in all  
hys other ryght deuoute and catholyke woorkes, as also moſte specially in  
these his paraphrases, in whiche he laboureth so to enlarge the proceſſe and te-  
nour of the texte as the sense therof may bothe euidentlye be gathered, & may  
well hang together. Erasmus therfore lyke as he hath by a paraphrasticall  
discourse playnly sette forth the ghospelles of the fower Euangelistes afore:  
so dooeth he now here expounde the seconde parte of Lukes ghospell entituled þ  
Actes of the Apostles, whiche woorkes Athanasius (at leſte wyse if it were  
Athanasius



archanastius in dede, that wrote the litle tractise entituled of the booke of both the olde and the newe testament. &c.) testifieth, that Luke wrote out of Peters mouthe, & that Peter endicted vnto Luke what and how he should write the, as Paule endicted to y same Luke whan he wrote his gospel. Whereof (as Erasmus in the pface to his paraphrase vpon Lukes gospel recordeth) it is gathered and thought, that the sayde Actes wer written in Rome. But wher soeuer they were written. certes the worke was no lesse expedient & necessarie to be written, ne the paraphrase vpon the same any thyng lesse requisite to be translated into Englysh, then the reste of the newe testament: firste for that it is a plain historica[n] narracion & a piece of the veray gospel, in that it declareth aswell the ascencion of Chyriste from yearth to heauen, as also his sendyng doune of the holy gho[st]e from his heauenly father together with the spryngyng vp of the p[ri]matyue churche, & the fourme and orde of preaching that the Apostles than first begonne with: secondely because it was (as Erasmus hymselfe testifieth) the last parte that he did of al the whole paraphrases vpon the testament, and by reason thereof (as I iudge) the moste absolute piece of worke and best dooen of the reste, by reason of his long exercise afoze in this kynde of writing: and thyrdeley because this piece of the new testamēt is no lesse profytable for the publishyng and furtheraunce of the gospel, then Luke dyd deuise and entende it, ne to the pooze younglynges in Chyristes discipline any thyng lesse auailable. For here may we learne the beginnynges of Chyristes churche, by whome and by what maner persones the feythe of Chyriste fyrste sprong vp, howe it proceded and grewe, howe it was persecuted, and how by persecucion it waxed stronger & stronger. For as the Paulme tree the moze weight and burde is layed vpon it, the moze it ariseth and shoortheth bryght: so the gospel the moze persecucion that was inflycted vnto it, and the moze rigour, wrong, reproche, cheynes, and aduersytee that was mynistred vnto it, the moze it grewe, & moze it prospered, the better it wente forwarde, and the moze it floreyed. In the Actes is to be reade by what meanes and dryttes of humayne polycy the enemyes of Chyristes bloude and gospell wasilled to suppress the gloze of his crosse, & howe the moze that the wysdō of the world thought to euacuate the fruite of Chyristes deathe and passion, the moze dyd the humylytee of preachyng the Crosse, worke in the hartes of y simple to contemne not only the pleasures and flattery of the world, but also the persecucion & tyranny therof, so that dayly encreased in euery place where the gospel was preached, thousandes vpo thousandes to augmente y feithfull congregacyon. The Actes therfore were no lesse necessary to be translated then the rest of the paraphrases, which Actes I haue by occasiō of adding, digesting, and sozting the texte with the paraphrase th[oroughly] perused, and conferryng the same with the Latine I haue here and there dooen my good wyll and diligence to make the Englysh answerable to the Latyne booke, at lest wyle in sence: as by the same occasion I did also with Mathewe. In John I haue in maner dooen nothyng al all sauing only placed the texte, and diuided the paraphrase, because I knew the translatours thereof, with whose exquysite deuynges I might not without the cryme of great arrogancie and presumption be busy to entremede. Moste humbly therfore besechyng your highnesse, moste gracious Ladie, in good parte to take my good zeale and diligence, and in case any thyng shall not sufficiently answeere your mynde or de-

syre ; the same to impute rather to the lacke of facultee and knowlage, then  
to any default of good wil in me: I thal here without any ferther circūstaunce  
of wooordes, commend and leue this whole worke to the diligent readyng and  
folowynge of all the deuout Englyshe congregacyon : and with moſte hertye  
prayer beſeche almyghty God long yeres to preſerue and cōtynewe the  
prosperous eſtate of your highneſſe, to thende that by your good  
help and meanes the deuout people that are willing and  
ſoꝛeward to learne and to liue Chriſtianlye, maye re-  
ceiue many lyke godly weorkes and fruct-  
ful tractiſes, to theyꝝ continuall ghoſt-  
ly profite, counſoꝛt, and edifyng  
in the ſame our loꝛde

Jeſus

Chryſte, to whome with the father, and with the holy  
ghoſte be al laude, honour, and gloꝛy,  
both in heauen and yeaꝛth foꝛ  
euer and euer. Amen.

# The Actes of the Apostles.

Fol. iij.

## The .i. Chapter.

In the former treatise (deare Theophilus) we haue spoken of all that Iesus began to do, and teache, vntill the daye in whiche he was taken vp, after that he, through the holie the text. ghoſt, had geuen commaundementes vnto the Apostles, whome he had choſen: to whome also he shewed hymselfe aliue after his passion, and that by many tokens ( appertyning vnto them fourty dayes, and speaking vnto them of the kyngdome of God ) and gathered them together and commaunded them, that they shoulde not departe from Ierusalem: but to waite for the promyse of the father wherof (saith he) ye haue heard of me. For John truly baptysed with water, but ye shall be baptysed with the holy ghoſt after these fewe dayes.



Nowe haue I accomplished thone halfe of my promyse, deare frende Theophilus, forsomuche as I comprysed in my former treatise, the lyfe of Iesus Chryſt, moze groundly rehersyng the hystory, then other that write therof, that is to wete euen from the tyme that John Baptyste, which was the fore-messagier of the Lorde, was conceaued, because that in this same rehearsall, certayne propheties were also disclosed, as spymyng by expresse woordes of promyse, that Messyas shoulde lone after come. This done, some thynges haue I rehearsed moze at large whiche of the other wyrters were leste vntouched, as of Chrystes conception, of his byrthe, of his circumcision, and of the purgycarpon of Marye, somwhat also I touched of his godly towardnes wherof he shewed a proufe & tokē being but, xii. yeres olde. These thynges thought I for that cause worthy to bee recited, that by many tokens it myght bee euident, that this was he, whom the propheties had notabyle spoken of, and that euen the tender yowthe of Iesus lacked not wyrtneſſe of good menne, and of those which were inspired with the holy goſt. And though it be not to be doubted but y Iesus whole trade of lyfe, was an excellent example of perfecte holynesse, yet those thynges omitted whiche wer doone in the meane space, we passed ouer vntyll that tyme, that John by his preachyng and baptysing, began to shew hymselfe the fore-messagier of Chryſt, forasmuche as oure lorde Iesus began from that tyme forwarde, chiefly to be occupied aboute the healthe of mannes soule, accorpyngly as it was conſeyned in the figures and darke sayynges of Moyses lawe, and in the foretellinges of the prophetes. All whiche his bulve endeuour, resteth in these two poyntes: in dedes, that is as mu. he to saue, as in workyng of myracles, suffer-tryng paynes of the crosse, and in resurrection, wherein he lefte none of all those thynges vndoene, that either by shadowes of the lawe wer signified, or spoken of before by the prophetes: and in woordes, by meane wherof he taught a new kynde of philosophie, and a ioyfull, so that we might bothe learne of hym, and take example to liue a godly life. All these thynges haue I treated of in ordie, euen vnto that daye, that he was receiued into heuen from whence he came, after he had arysen from dethe to life, and commaunded his. xii. Apostles, and other his disciples to the numbre of threescore & .x. whō he had specially chose, to thende that they, whan thei had receiued the holy ghoſt (whom he euen thā bzeathyng in the very face of them endued them with, and afterward sente y same from heauen moze aboundantly,) shoulde go throughe all the worlde, and preache this ghoſpell, not to the Jewes onely, but vnto al maner nations

## The pharaprase of Erasmus vpon

of the world. And first of al it was expedient, that they, by whom he had purposed to bryng all menne in belefe of his wonderfull actes: shoulde be thoroughly confyrmed in fayth themselves. The chiefe poynt among the rest, was this, that all menne shoulde bee fully perswaded, that Iesus was in veraye dede deade, and that he verayly arose from death to lyfe the thyrde daye, not with a phantastical body, but with the veray same, beeing now immortall, whiche he before tyme had carryed on yearth, subiecte to deathe, and whiche had been layed boyde of lyfe, in the graue.

To whome also he shew-  
ed him selfe  
aliue after  
his passion.

For this cause thought he it not sufficient, once onely to shewe hym selfe to his disciples, after he had arisen from death to lyfe, but often tymes appered he to them, not lyke as ghostes are wonte to appere, but in sundry wyse declar-  
ing by euident tokens to them, that he had taken vnto him his liuely body agayne: for werty dayes taried he with them on yearth, for the same cause purposedly. yet of al this tyme would not he be scene of any, but of his owne disci-  
ples. And not onely his pleasure was to be scene of them, hearde, and felte, but also familiarly he ate and dranke with thm, whiche is the mooste euident to-  
ken that maye be of a liuely body. And in the meane space, he often commoned  
with them of the kyngdome of god, puttynge them in mynd of those thynges,  
whiche he had done and taught before his deathe, that they myght finally per-  
cypue, that eury thyng was cumme to passe, whiche he sayed shoulde cumme,  
warning them farther, what they from thence forth shoulde eyther doe, or a-  
wayte for. For though he had already geuen them authoiztee to preache the  
ghospell, yet forbade he them, they shoulde not hastily set vpon the exercyse of  
so weightie a matter, and that they shoulde not departe from Iherusalem, but  
that they assembled there, and together applying themselves eache with othe-  
r to fasting, geuing laudes to god, and praying, shoulde awayte for the cumming  
of the holy ghoste, whome he before his death, had promysed that his father  
shoulde sende, to bee an other comfortour to them. I (sayed he) promysed with  
myne owne mouth, and doubte not ye but my father will see the same vnfeig-  
nedly perfourmed, that I haue promysed you in his name. For his will and  
myne bee bothe one. Thentrepysse, that ye shall take in hande, is of heuen, and  
of no yearthely mannes inuencyon: ye shall not teache carnall thynges, as the  
phariseis haue doen hitherto, but ghostely thynges: and greates trouble shal  
ye haue for preaching of my ghospell. Wherefore it is necessarye that ye bee  
strengthened with power from heaue, that ye may be hable to susteyne so charges  
full an entrepysse, that shall not be brought to passe by mannes policie, but by  
helpe of the holy ghoste.

And com-  
mounded  
them, that  
they shoulde  
not departe  
from Ieru-  
salem, &c.

For Iohn  
sculy bapti-  
sed with  
water.

For those thynges that haue been hitherto done, are but as rules, instruc-  
tions & principles for young begynners, in respecte of setting forward y<sup>e</sup> gos-  
pell. As that Iohn Baptized with water, but the holy goste gaue he not, for  
it passeth mannes power to geue hym, and nothing els preached he, but y<sup>e</sup> man  
shoulde repent, and that the kyngdome of heauen was at hand.

Nowe muste ye haue stronger mayntenance to sette forth the liuely  
doctryne of the ghospell, and to beare of the assaults of the worlde, whiche  
shall stryue agaynst it. To bryng that about it is not sufficient that ye  
bee boyde of synne, but ye haue nede of a newe spirite to the setting forth of  
this newe kynde of lernyng, a plenteouse spirite, that shall abundantly as-  
pyte you, an heauenly spirite, & a spirite lyke yet: in whome ye shall be christe-  
ned within fewe dayes.

This



This is the baptisme, y<sup>e</sup> John could not geue, but prophesied that I should geue it: for thus sayde he, in bearyng wytnesse of me: he shall chrysten you (sayde he) with the holy ghoſte and fyer. In tymes past also god endewed his prophetes, and other holy men, with his spirit. And I haue bzethed my holy spirit on you. It is euen the beay same spirit, but now we shall he moſte plentifully be powzed ouer all the whole worlde, and shall reneue all thynges.

Agaynst his cumming, make your selues ready with fasting and prayer, but specially with full truſte and conſydence, that ye maye be fitte instrumentes for hym to ſpreade abrode his heauenly power.

When they therfore were cum together, they asked of hym, ſayinge: Lorde, wilt thou at this time, reſtoze agayne the kyngdome of Iſraell? And he ſayde vnto them: It is not for you to knowe the tymes, or the ſeaſons, which the father hath put in his owne power: but ye shall receiue power after that the holy ghoſt is cum vpon you. And ye shall be witnesſes vnto me, not onely in Ieruſalem, but also in all Jewrye, and in Samaria and euen vnto the worldes ende.

After Ieſus had ſpoken theſe wordes vnto his diſciples, being aſſembled into one place, becauſe he woulde haue no variaunce leſte among them, at his departyng (for euen to that houre they had not yet put out of their heddes their phantaſticall dreame, of the kyngdome of Iſraell, to be aduanced and enlarged by hym) they enquired of the Lorde, as he was euen ready ſtreight wayes to departe, whether that as ſoone as he had ſent downe the holy ghoſt, he woulde reſtoze his people of Iſraell to theyr worldely kyngdome agayne, and whether he woulde immediatly appeere before the face of the worlde in his waſteſte. For they had not yet conceived what manner a thyng this ghoſtely kyngdome ſhoulde bee. Peter woulde haue had hym eſtabliſhe a kyngdome when he was on the hille. The reſte alſo of the apoſtles, what tyme menſion was made of ryſyng from deathe to lyfe, enquired of his kyngdom, and nowe eſtynes vpon that communication whiche they had hearde, of ſending downe the holy ghoſt, they came to remembzaunce of a temporall kyngdome. For they truſted that it ſhoulde cum to paſſe, that the Jewes ſhoulde bee reuolters ouer all the worlde. And in veray dede ſure it was to cum that Iſraell ſhoulde reigne, not that fleſhly Iſraell, but he that truely had deſerued this name, that is to ſaye, he that in dede were ſtrong in God. For Iacob deſerued well to haue that name when he waſtled with chaungeill. As longe as the worldly manne truſted to his owne deſertes, he was not hable to ſatiſſyfe the Juſtice of god, for all the worlde for ſinne was reproboued, and ſubdued vnto puniſhment. But after that manne began to myſtruſte his owne workes, and to ſticke vnto the promyſes of the goſpell, he dyd as a man woulde ſaye, ouercum the juſtice of god, and by force obtayned mercye. This kyngdome beeyng decayed in euery place, but ſpecially among the Jewes, Chriſte reſtozed thzough hys goſpell: The diſciples not vnderſtandyng thys, phanſied with themſelves that ſum good chaunce woulde cum, whiche ſhoulde deliuer them from all perſecution of the wycked. But as for that was not to be looked for before the ende of the worlde. Whiche tyme the lorde woulde not haue them to knowe, becauſe it was not expediente for them to knowe it. And therfore when they curyoſly demaunded it, he put them to ſilence with this anſwer: Enquire not of thoſe thynges, whyche are not expediente for you to knowe.

## The pharaprase of Erasmus vpon

And he say-  
ed vnto the:  
It is not for  
you. &c.

Onely beleue stedfastly, & dooe that ye are commaunded. Ye shalbe but minist-  
ers in this matter. Leauē the procedynges herin. & the ende of the same, to my  
heauenly father. It is not therfore your parte to know, what yere, what mo-  
neth, or what houre, that kingdome of Israel shal cum, which thinges y soly  
Talkers curiously seke for. As much as my fathers pleasure was, y you should  
knowe I haue tolde you, but that time haue I not vttered vnto you, because  
my father reteineth to himselfe the knowleage therof, to this ende, that ye bee  
diligent in doing your duties. The kyngdome of god shal cum finally, wheras  
both the good & the bad shalbee rewarded according to theyr desertes, against  
whose cumming must ye bee alwayes ready. Albeit this spirituall kyngdom  
shal in the meane season also appeare, in setting forth the whereof, god shal vse  
your helpe, but as for rewarding you therfore let him alone with that. Where-  
fore, setting aparte your desyre to knowe those matters whiche ye ought not  
to know, make redy your selues to that that is at hand. To the which thyng,  
because ye of your own habilitie are not sufficient, the holy ghoſte, accordyng  
to my promyse, shalbe powred on you from heauen, to augment your strength  
of minde, and to bring into your remembraunce againe whatsoeuer I haue  
heretofore taught you, and farther to put in your myndes, whatsoeuer thing  
els it shal behoue you to know. And so shal ye, beyng taught by his instructiō,  
and strengthened with his ayde, beare witnesse of me, fyrſte at Hierusalem ac-  
cordyng to the saying of the prophete, out of Syon shal the lawe procede, and  
the word of the lord out of Hierusalem: and sone after, throughtout al Iewry,  
nerte throughtout Samaria, which is nygh adioynning to Iewry, and fynally  
throughtout cuntries in the world, where euer any dwelling of man is. For I  
came indifferently for al mens sakes: I died for euery man, and eche man hath  
the gracious fauour of my gospel profered him. Hitherto the law hath reigned  
onelye amonge the Iewes, but my father wyl haue hys gospel to reygne, as  
farre abrode as the worlde is open or wyde.

**The text.** And when he had spoken these wordes, whyle they behelde, he was taken vp on highe,  
and a cloude receyued him vp, out of their syght. And whyle they looked stedfastly vp toward  
heauen, beholde, thre men, as he wente, stode by them in white apparell, which also saide:  
ye men of Galile, why stande ye gasping vp into heauen? The same Iesus whiche is taken  
vp from you into heauen, shal so cum, euen as ye haue sene hym go into heauen.

And while  
they looked  
stedfastly  
vp toward  
heauen, be-  
holde. &c.

These were the last wordes, that our lord Iesus spake to all his disciples  
beyng gathered together into one place at Bethany: After which wordes whe-  
he had blessed them in sight of them al, carped he was vp on hygh so long, vntil  
till that a bright cloude toke the bodie of him cleane out of sight. For than was  
it full tyme for theim to trusse no longer vnto his bodely presence, that they  
might were the moze spirituall, and might behold Iesus none otherwise than  
with the eyes of theyr sayth. And for this cause, when Iesus was taken vp on  
high, the disciples stode with theyr eyes stedfastly fixt toward heauen: So  
hard a thing was it to pul them from him, who they loued exceedingly, though  
being yet but weake. They looked also, whether that any miracle should be-  
hoed them from aboue. Therfore sodenly two messagers from heauen appered  
in mannes likenesse in white garmentes, the verye fourme caused them not to  
feare: the brightnesse of theyr garmentes, was conuenient for the messenger  
of him, than than hastned to his glory. These two did with frendly wordes  
allwaie

ask wage the disciples for to w, that they had conceived by the departure of their lord, and called them backe againe from theyr gasing bp, which profited them nothyng vnto theyr vocation, saying: ye men of Galile, why stande ye here looking vp towarde heauen? This same Iesus, whiche is now taken from you to heauen, is returned whence he came, as ye haue often heard of hym, that he came from his father, and that he would, leauyng you in the world, returne to his father againe. He is not taken vp into the ayre as Helyas was, but he is receyued into his fathers Palayce, and there shall sitte at his ryght hande as partener of the kingdom of heauen. You sawe him going to heauen, with a visible body, and yet immortall. And likewise in tyme to cum that he returne, that they which would not whyles he was here, knowledge him to bee theyr sauour, shall than feelee hym to bee a iudge. He shall not cum againe to you poozely but from on high that he shewe himselfe to the yres of al men with greate glory. But a fewe of you sawe him goyng bp, but every manne shall see him at his seconde comming. Albeit ye must not loke for him immediatly to returne. He himselfe shewed you that the gospel of god should fyrste be preached throug out the world. Nowe therfore endeouour youre selves rather to do that. For ye were not bidden tarpe here, but to continue at Hierusalem, to the ende that after ye haue there receyued the holye ghooste, ye maye luckely take in hande this heauenly businesse.

Then returned they vnto Hierusalem from the mount, that is called Oluete. Whiche is from Hierusalem a sabboth dayes iourney. And when they wer cum in, they wente up into a parlour, where abode both Peter and James, & Iohn, & Andrieu, Phyllip & Thomas, Berthelemeu and Matheu, James the sonne of Alphus, and Symon Zelotes, and Judas, the brother of James. These eury one continued with one accorde in praye and supplication with the women and Mary the mother of Iesu and with his bretheren: The numbre of the names that were together, were about an hundred and twentye.

The disciples than obeyed these wordes, & departyng from the mount, called Oluete, whiche our lord before his death was so delyted with, that betwixt often he resorted vnto it, and vpon the which he last also stode when he was readye to returne vnto heauen, repayed to Hierusalem. That hyl is from Hierusalem as farre as it were a lawfull iourney on the Sabbath daye, that is to saye, almoste two myles. From this hyl went he to suffer that shameful death of the crosse, and fro thence lyke wyle he went to glorie: within the sight of this hyl is Hierusalem situate, and sittynge thereupon had he propheted with weeping teres the distruction of the same Citie. In this cytie whiche was a myghter of the prophetes, the lord willed first the lyght of the gospel to spiede, partely for because it was so foresaid by prophetes, & partely that they should haue no pterexte ne cloke lest they for their excuse whiche otherwise throug theirowne infidelitie woulde bitterly haue perished. The apostles were more desirous to looke upward to heauen, whither theyr lord went before them, but we for profite of our neyghbour must often come doune to thinges, which bee rather necessary then pleasaunt. When they came to Hierusalem, they went bp into a certayne parlour, where those discyples abode, that were among the reste, moste famylyar with Chryste: that is to saye, Simon Peter and Iohn, James and Andrieu, Phyllip and Thomas, Bartholomewe and Matheu, James the sonne of Alphus, and Simon zelotes, whiche in hebrewe was called Cananrus, and Judas, by surname called Thadeus,

The text:

They went  
bp into a  
parlour.



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of Lebbeus, brother to James the yonger. Certayne women besydes carryed in the same parloure, whichs of a deuoute loue folowed the Lorde in hys waie rydyng to Hierusalem, and had serued him with their goodes. Among those was also Marye the Mother of Iesus with certayne other hys kynsolkes, whome the Hebrues called his brethren. Marke me here a litle the beginning of the churche, which was then as young bozne. They were dellyted with the cytie Hierusalem, which signifieth with the Hebrues, the sight of peace. But suche that take this worlde for theyr cuntrye, dwell not in Hierusalem neither attayne they to the quietnesse of an heuently lyfe. Neyther they that haue their myndes troubled with worldly desyres, dwell in Hierusalem. The holy ghoſte entreth not into such hertes. They were also delited to be in a parloure whiche is an high place of the house. For thoppes, or worke houses are wonte to occupye the lower partes of houses. But he that maketh himselfe readye to bee a dwelling place for the holy ghoſte must be vtterly boide of all vyle cares. This is that holpe congregation, whiche oure Lorde Iesus chose among all others. This parlour was the first house wherein that godly churche dwelled. Nowe marke what was here done. They spent not the tyme in bablyng or in idle tales, but continued all together of one mynde in holpe prayer. Chyſtes church is not there, where is not agreement and concoorde. Theyr prayers God accepteth not, whiche loue not brotherly. Neyther is he woorthye to be heard, y prayeth not instantly. The holy congregation prayeth al one thyng. Where one prayeth for riches, an other wissheth the deathe of his enemye, an other for long lyfe, another for promocion, an other an other thing, there is no prayer mete for Chyſtes congregation. The reste also of the disciples, resorted to the parlour where thapostles wer. And whosoener will be accounted Iesus disciple, must flocke to the companie of the churche. Nowe was there of people gathered together about the numbze of an hundred and twenty. So fewe of them there were that loued Chyſte with all their hartes.

The text.

And in those dayes Peter rode vp in the myddes of the disciples, and sayed: Ye men and brethren, this scripture must needs haue been fulfilled, whiche the holy ghoſte thorough the mouth of Dauid spake before of Judas, which was guide to them that toke Iesus. For he was numbred with vs, and had obtrayned felowship in this ministration. And the same hath nowe possessed a place of ground with the rewarde of iniquitie: and when he was hanged, he burde a sonder, and all his bowelles gushed out. And it is known vnto all the inhabytours of Ierusalem: insomuche that the same feld is called in theyr moother tongue, Aceldama: that is to saye, the bloud feld.

Here began Peter, as it ful well beſemed a faythfull shepheard, that earnestly wisshed for thyncrease of Chyſtes flocke, to be sumwhat careful that thapostles whome his master Iesus had chosen twelue in noubmer, wer diminished. For by reason of y death of Judas Iscariot, of twelue there remayned but eleue. Marke me here, o Theophilus, the maner, that the churche then vſed in theire consultacyon. A great multitude of disciples beeryng presente, Peter representing the person of a bishop, rode vp in the middes where the disciples were sitting: to thintent that sum decree with eache mannes consent, myght be stablished, that should seme conuenient to make vp thapostolyke ordze againe. His beginning was of holy scriptures. For thence must a sermo bee taken, y is worthy to be spoken of a man of the church, neither was any thing here with them determined, bef ore they all had made wyley one assent theyr prayers. His wordes were these: Brethren, ye ought not to attempt any new matter by mannes polycie



polycie or perswasion, but what was spoken of long sythens of the holy goste by the mouth of Dauid, as touching putting in of some man to supplie the rounne of Judas, muste nedes bee fulfilled. For this was Dauids prophete in his psalmes, howe it shoulde come to passe, that Judas in swarupnge from his lord, shoulde make rounne for a nother to succede him: for our lord Iesus among all other had chosen specially twelue, whome he woulde haue to beare witnes of all that he did and taughte. Ye see them all here presente except Judas Iscariot. And him also had the lord chosen into the numbze of the twelue, and woulde that he shoulde be partaker of the Apostles office. But he had rather chose to caste of his Lordes company and outes, and to bee a guide vnto synfull souldiers, whiche tooke Iesus, than to folowe hys capitayne Iesus, or to bee fellowe with thapostles. But of his wicked purpose came an euill ende. For couetousnes so blynded hym, that he solde and betrayed his lord, whiche was guiltlesse, for thirtie plates of siluer. Afterwards repenting his faulte, broughte he in agayne thungodly money, and cast it befoze the priestes fete, of whom he had been hyred. And hauing more in minde his mischeuous dede, than the mercye of Iesus, he wroughte hys owne deathe. For he hanged himselfe: and as he hong, hys bealve brake, and all his bowelles fell out. But as for that unlucky money, whiche he had cast at the priestes fete, was by counsell of them contributed to byinge of a fiede, wherein straungers might be buryed, because they thought it mete, to laye by the pice of an innocentes bloud in their treasure house. This detestable scrupulositie of the priestes and Phariseis, caused that bothe Judas wicked acte, and theyr owne vngodlynnesse, was the better knowne with all that were dwelling at Jerusalem. Insomuche as that fiede was called among the Jewes Acheldama, whiche is as muche to saye, as a fiede of bloude. So that now we see it fulfilled in Judas, whiche the holy ghost in the lxxiii. psalme had prophesied befoze shoulde cum vnto the Jewes, that with mostall enye pursued Christe, and woulde not repent being entyced by so many benefites, whiche shalbe accomplished in the other also, when the time cummeth. For this is the prophete: let theyr dwelling place be solitarie, and no manne remayne to dwell in it. Unhappy Judas hath lost his rounne. In tyme to cum also the temple shall be destroyed the priestehod, the Scribes and Phariseis authoritie, with the cite Jerusalem shall perishe. The cruell Jewes shall be thurst out, and in theyr places shall true Jewes enter, whiche beeyng circumcysed in mynde, not in bodye, shall knowledge Messias whom they crucified. This also was shewed befoze by many foreprophecies, and we our selues haue hearde of our Lord Iesus when he prophesied with wepyng teares, that these thynges shoulde betide the cite Jerusalem.

For it is written in the booke of psalmes: his habitation be voyde, and no man dwelling therein: and his byshoppyke let another take. Wherfore of these men, whiche haue companyed with vs all the tyme that the Lord Iesus had all his conuersacion among vs, beginning at the baptisme of John, vnto the same daye that he was taken up from vs, muste one be ordeyned, to be a witnes with vs of his resurrection.

Wherfore nowe it remayneth for our partes to see, that some manne be chosen into Judas roome. For this is meened by the prophete of the hundred and eight psalme: let an other take his byshoppyke. For our office is nothing els, but that in takyng cure of the lordes flooke, we prouide the foode

And whan  
he was hanged,  
he burst  
a sunder, &c.

The text.

And no man  
dwelling  
therein, &c.

out of

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out of the doctrine of the gospell. He lefte his place, and yet ought not the flocke to bee defeated of theyr shepherdes, nor that numbze of them to bee diminished, whiche our lord did first ordeyne, geuing them a speciall name, that they should bee called Apostles. For his pleasure was to haue them alwayes for witnessers of his wordes and dedes, whome he had for the same purpose continually with him in householde and company: wherefore one must we chose into Judas rowme, of those that hath been conuersaunte with vs all that while, that our lord Iesus being busied about the healeth of mans soule, willed vs to be in company with hym, & still to goe with hym, whither euer he went (that is to saie, fro the baptisme of Iohn, after which he straightwayes came, vnto that daye that he went vp to heauen,) to thintent he maye be a sufficiēt witnesser with vs of al thynges that our lord taught & wrought, but especially of his resurrection: for he appeared not often vnto al his disciples, but to those onely, to whome he had specially chosen.

**The text.** And they appointed two, Ioseph which is called Barsabas (whose surname was Iustus) and Mattheas: And when they prayed, they sayd: thou Lord which knowest the hartes of al men, shew whether of these two thou hast chosen: that he may take the roume of this miseration and apostleship, from whence Judas by transgression fell, that he might go to his owne place. And they gaue forth their lottes, and the lot fell on Mattheas and he was counted with the eleuen Apostles.

**The multitude approuing these saynges, appoynted two chosen out of the numbze of .lxx. disciples. Ioseph, or herwise named Barsabas, (whiche also for his byright liuyng was called Iust) and Mattheas, y of these two whiche wer of lyke godlines, he whom the companie liked better of the twain, should take vpon him thoffice of an apostle. But they mistrusting their owne iudgements, prayed to god with one voyce, saying: When that iudge of thynges that they see and heare, may be deceiued, and sayle in their iudgemente, but thou lord, which onely lokest on the heart, wherby man is in dede either good or bad, vouchesafe thou to shewe vs thy seruantes by sum token, whether of these two persons thou hast chosen to make vp y numbze of .xii. apostles, and to cum to y exercysing of such an office, whence Judas fell, to go to that place wherunto it was not vnknewe to the, who seest al thynges, that he should go. For neyther was it long of the that he forsooke thy companie, whiche dyddest what might be done, to call hym to repentance, neyther were thou deceyued in iudgement when thou diddest admitte hym, that should sone after shrinke from the, but thy heauenly wysdome sawe that it was expedient so for vs, y through his treason thy sonne should be sacrificed for vs, and that we should take example by such a traitoure, what daunger it wer for vs negligently and recheles to execute thoffice, whiche we take in hande. After this prayer they caste theyr lottes accordyng to the custome of the Iewes. For so was Jonas by lot caste into the sea, so Ionathas was perceyued to haue casted of the hony, so lykewise the priests did execute theyr holy misteryes by lottes.**

For the holy ghost was not yet cum downe, and thapostles smelled styll of certain Jewish maners. Albeit there was no daunger in drawing lottes, for whiche soeuer of them were chosen, was a good man, and mete for the office. And yet was not the whole mater committed to lottes. For two of the mooste approued persones were sike chosen by voyces. And because they were in doubt

Doubte whether of those two thei myght take, lots decided the doubtfulnessse whiche coulde not bee rashely done, forasmuche as it was ruled by prayer.

Then this lot, whiche was nothing els but an opening of the wyll of god, chose Matthias, whereas Ioseph, besides the commendacion he had as appered by his name, was also kin vnto Iesus. And yet Matthias was preferred, because it shoulde be a lesson to vs, that in chosing of bishops, to whose credite the dispensacion of the gospel must be committed, we must so vtterly forbear to leane vnto mannes affection, that if there bee equalles, him must we prefer whome no carnall propertie doeth set forth, lest that, whiche is doone for fauour, bee an ill presidente to sum other. There lyeth also in their names a certayne priuy misterye hydden. Matthias, whiche in Hebrue betokeneth the gift of god, was preferred before Just, which name the Phariseis did chalenge for their good woorkes. And yet none more vnmete than they to preache the ghospell. But he that recogniseth the fre gift of god, throughe saythe of the gospell, and preacheth the same, he is worthy to succede in place of thapostles. Neyther dyd Iuste disdayne that his felow was preferred, neyther dyd Matthias, stande anye thing the more in his owne conceyte, for that he was appointed to the eleuen apostles, for to make by that same holy nymbre, nor for that he being a verye speciall good man, should succede in the roume of the naughtie felow, that euer was.

### The.ii. Chapter.

When the fiftie dayes were come to an ende, they were all with one accorde together in one place. And sodainly there came a sounde from heauen, as it had been the cunnynge of a great wynde, and it fylled all the house wher they sate. And there appered vnto them clouet tongues, lyke as they had been of fyre, and it sate vpon eche of them: and they were filled all with the holy ghost, and began to speake with other tongues, euen as the same spirite gaue them vtterance.

The text:



When nyne and fowertie dayes after Christes resurrection, were in this wyse ouerpasse, that date longe looked for of Penthecoste, that is to saye, fftyeth, was come: whiche the Jewes also kepte holpe with myrthe and great solemnitie, as wel for a remembraunce of the yere of Iubile, whiche came aboute euerye fiftieth yere, in course agayne, as also because the lawe was deliuered in wytyng vpon the Mounte Synay, the fiftieth daye after the kylling of the Paschall lambe: throughe whose bloude they departed safely out of Egipte. Upon an high mountayne was the olde lawe geuen, beeyng engrauen in tables of stone. But the newe lawe the holpe ghoste intituled in faythfull beleuyng hertes, and in a high patlour it was disclosed. In thone and eke in the other, was highesse of place: on the one syde, and like on the other, was fyre. But there is nought els for vs to confidre, but an hyghe mountayne, whiche the people beeyng deray carnall and wo:ldlye, and therefore vnapt to conceyue spirituall thinges, were forbidden, yea, so muche as to touche. Here vpon this mounte an house there is, whereby maye we make conkozde and vnitee to bee in the churche. There the mount was called Synay, a place conuenient for the setting forth of suche a lawe, as shoulde for the

When the fiftie dayes were cum to an ende.

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great numbze of sondy pzeceptes that it conteyned, kepe vnder a stubburne and rebellous people. For of pzecepte oz commaundemente, was that hyll called Sinai. This mounte here is named Syon, which woꝛde with the hebrewes, betokeneth an high hill, from the toppe wherof, al thinges on yearth beneath are despised, from whence heauenly thynges are seene far of, through faith, as though they were nigh at hand. On that moũte what is els seene but terrible fier, smoke, flames, lightening and thundꝛing: on this mounte a spirite there is of greate behemencie, cherefull to man, a nothing dredful, and fier not to burne the body but to lyghte the soule and richely to endowe the plain tounge man with heauenly eloquence. There the people beyng at square among themselves, murmured against theyꝝ captayne, here be they quiete in one secrete chaũbze, makynge their prayer w one assente, for an heauenly gifte, whiche they wayted for. This daye was chosen, lyke as the place was also, for a matter of heauenly comfozt, wherunto they had been woont often to repayze, for nine dayes space befoze. But whā the fyftieth daye was once come, than came they altogether with ful consent, into the selfe same parlour, ready to receyue the heauenly spirite. Where the minde is occupied with vile and filthy cogitations, there is no conuenient place for the holy ghoſte, but in y parloure, where the company was so godly occupied, it behoued hym to bee. And where the mynde is troublous with discorde, hatred, a contencion, there is no mansion place for the holy ghoſt. Whan they were come altogether into one place, and that on high, they continued in one sayth, prayer, and expectation. And beholde, todaynely came the gift of god on high from aboue. For todaynly from heauen came a sounde, as it were of a greate puffe of winde that carryed it, a replenished y whole parlour, where they satte quiet and without trouble. It was not the noꝛtherne winde, whiche blustereth coolde out of the cloudes: noꝛ y Sowtherne winde, that byingeth warmthe with hym oute of the marryshe and fenny places, pestilent to all lyuyng bodyes. But it was a blast of heauen, procedyng thence, whither Chꝛist hymselfe wente, bzeathyng lyfe euerlastyng into the soule of man, geuing stꝛegthe withall to the weake, and cherefull courage vnto the litleones. This sounde asfayde no manne, but stiered vp all their mindes to looke for that holy spirite, which was promysed the. One token of his cummyng to them, serued the eare, another was for the eye. For these are the twoo principall senses in man. Tongues they sawe lyke as they had been all of fyre, dealyng themselves to euerychone of the disciples, parte to one, and parte to another, and restyng a while vpon euery mannes heade, to the intent that we shoulde playnly vnderstande, howe that gift shall endure for euer. One spirite inspired all their myndes, one fyze kyndled eche mannes herte and tounge. And incontinent vpon this visibyle token, there followed in them the efficacie of that heauenly gifte. For as manye as there wer pꝛesent, like as if they had bene transfourmed todaynly into heauenly persons, and being replenished with the holy ghoſte, began to speake diuerse lāguages which they had neuer learned of mannes communicacion, but such as the spirite from heauen had enpꝛinted in their hertes. There is no membꝛe in manne moze pestilent than is an euil toũge: none moze profitable than is y good. But it was nedefull for suche that shoulde sowe in sundy wise, the doctrine of heauen among people of all languages, to haue their tounge endowd with heauenly knowelage, and moze ouer flamyng with that burning charitie, whiche

And there  
appeared vnto  
the cloues  
tongues. &c.

And they  
wer filled  
all with the  
holy goſt. &c.



which is mete for the gospel. This was than the chiefest toke of Christ's faith euangelicall, whiche token the lord promised them, saying: they shall speake with new touniges. Thei that accuse men vniustly, that flander their neyghboure, such as forswear themselves, and those that speake rybauldrye, a tounge thei haue inflamed, not with fyre celestial, but with the fyre of helle infernall. All such as contende in disputation for vile thinges of this world, haue not yet receyued this tounge celestial. The apostles befoze this time reasoned of loaves of bread, which thei had left behynd, thei reasoned how the tempozal kingdom of Israel should be aduanced, who should sit on the upper hand, and who should haue of al other the soueraynetie. Such was the tounge as man had, vniuste than to publishe the gospel. But all that now they thynk on, and whatsoeuer they speake of, al is spiritual, all is celestiall, and burning all like fyre. But away the tounge, laye asyde the spirite, and no woord is spoken. But a spirite celestial, vttereth a voyce celestial, a burning tounge in loue like fier, rauisheth the hertes of the hearers, and inflameth their mindes. The proude pharisees tounge is styffe, the philosopher be he neuer so well learned, the Rethorician in his tounge neuer so well spoken, no manne he moueth ther by vnto trewe gladnesse. For this gifte cummeth onely from heauen. As for the disciples wet nought els but instrumentes, where by the holy ghoſte vttered bys mynde. This gifte cannot one gyue an other, neyther any deale it to hymselfe, but god dealeth to eche man as he shal thinke good. He that hath moze geuen hym, hath no cause why he should dispise an other that is not so rewarded, but hath cause why he should endeuoure hymselfe the moze readily to profit many therewith. The spirite is a thing of great behemencie, the fyre a veray liuely thing in operation, and neuer at rest. The Apostles now do slepe no moze so soundely as they did befoze the death of theyr lord, they hide themselves no moze as they did soone after his resurection, but now cum they abyode, they preache here, and there, and openly to all men healthe euerlasting, freely geuen them through fayth in Iesus, who was a litle befoze crucyfied.

There were dwelling at Ierusalem, Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noyed about, the multitude came together, and were astounded, because that euery man hearde them speake with bys owne language. They wondered all. And maruailed, saying among themselves: beholde, are not all these which speake of Galile? And how heare we euery man his owne tounge, wherin we wet boyer Bactrians, and Medes, and Elamites, and the inhabytours of Mesopotamia, and of Ictary, and of Capadocia, of Pontus and Asia, Bithynia and Pamphilia, of Egypte, and of the parties of Libia, whiche is besides Syrien, and draungers of Rome, Iewes and proselytes, Grekes and Arabians: we haue heard them speake in our owne touniges the great wordes of god: And we all amased and wondered, saying one to an other: what meaneth this? Others mocked, saying: these men are full of new wyne.

And the trueth to say, that same Citie Ierusalem was at that tyme, as it were a stage, where people do assemble to behold playes, fitte for the firste begynnyng of this enterlude, partly for the famous reuoume of the cite, and partly for honour of the Paschall feast whiche was passe, and finally, for the deuotion that the people had to the solempne feast of Penthecoste, many one was than abiding at Ierusalem, not all onely such as came out of all the parties of Siria, but out of all other cuntreys also, whither soeuer the violent rage of warres had dyscued them, or any chauce els had brought them. Among whome many were deuoute and well disposed people. When this so strange a matter was than comenly knowen ouer all the cite, a confuse multitude of people

The texts.

When this  
was noyed  
about, the  
multitude  
came toge-  
ther.

## The paraphrase of Erasmus bypon

people came together, and being in a great perplexitie, demaunded what these newes should meane: that where as they wer gathered out of many cuntreys, and wer of sundry languages, yet for all that, euery man so vnderstood them speaking, euen as though they had spoken to them al, not in one tounge alone but to euerychon severally in his owne cuntrey language. Yea þ Hebrew tong is not without his diuersite, accordingly as cuntreys are diuided, whether it came of diuerse nations whiche bozde one bypon an other, or els of sum other chaunce. For the woman of Samaria, knewe that Iesus was a Jewe by the propertie of his tounge, and Peters pronounciacion declared hym to be one of Galilee. And the Greke tounge likewise is parted into fyue sondry kindes. And other nations also dyffereth no lesse in their languages. More than that, many Jewes vnderstode none other, than that cuntrey language, wher they themselves were bozne. All sortes therfore of people, did greatly wondze therat, & reasoned, howe suche a thing might cum to passe, that neuer the lyke had been hearde nor reade of. Thus they said: beholde, a straunge thing. Are not al these that speake, men of Galile: howe than cummeth this aboute, that we, beeyng so many men of diuerse languages, as ofte as we heare any of them speake, do vnderstand hym as perfectly, as if eche of vs hearde his owne cuntrey language. where he was bozne, seng that this multitude of vs is gathered of so diuerse and sondry regions, there be of vs here Parthians, Medes, Elamites, and suche also as doeth inhabite all abrode the coastes of Iewry, and besydes that Capadocia, Pontus and that cuntrey whiche peculiarly is called Asia Phrygia, Pamphilia, Egipte, and those pattiés of Libia, whiche reache to Ciren. Yea and sum be here whose dwelling is at Rome, some of them Jewes bozne, and some Proselytes, that is to say, suche as hath of theyr owne desyre professed the Jewishe religion, Moreouer Cretes and Arabians. All we that here be gathered, of so many nations, of so sondry languages, doe heare and playnely vnderstande them speakyng, nothyng of comen vslage, or els thinges to the worldly man pteynnyng, but of high matters of weyghty importauce, yea thinges conuenient & mete for god. After this maner reasoned as many as feared god, & wer abated in their courage at the straungenesse of the thing, & said: what meaneth this wondze: They found no fault with that thing whiche their reason could not attayne vnto, as þ Phariseis were wont to do, but they searched for diligently & desired to learne þ whiche they perceyued not. On the other parte suche as wer hedling, & nothing bypight in iudgement, did say in scozne: they me be drunke with newe wine: these persons a man may call, those phariseis disciples, which reported of Iesus: þ druil is within him. And to saye alwayes þ very trueth, great dronkenes is not inuche bulike to fury, for it chaunceth peradventure, that some in a fury shall speake diuerse wordes of sondry languages, which they neuer learned. But no fury wil this vndertake, that al me shall vnderstand that that þ doest speake. But truly these wordes spake they for a mocke. Albeit a man maye sometime tell the truth although he speake in a scoffing wise. For a suerty full wer they of þ newe wine, which þ lorde would not haue in any wyse put into olde bottels. For the olde wine of Moyses lawe had lost his strength & vertue, when Christe was firste insured by marriage to his church, and the colde & vnsaury sence of the lawe was turned by Christe into newe wyne. Whatsoeuer is carnall, is vnsaurye & faynte in vertue: al that spiritual is, whatsoeuer it be, is lyuely, strengthfull and saury.

They were  
drunk al, and  
marruiled.

They were  
all amazed,  
& wondzed.  
etc.

and sauery, Verry largely did they dꝛynke of that celesticall cup, wherof Dauid the wynter of psalmes speaketh: how excellent is my cup which maketh the dꝛynke. And if it wer lawefull to compare thinges together, whiche are thꝛoughout all their kinde most vnylike: this bulgare and common dꝛynkennesse doth engendre in mā fower thinges chiefly: it vttereth the secretes of the herte: it causeth man to foꝛget all his aduersitie that is past, & maketh the minde to reioyce in continuall hope of prosperitie to come: it enboldeth man to set nought, yea, by his owne life. Last of al it maketh men, which are of a rude & barbarous tongue, to bee wel spoken men. Nowe marke my saynges, whither that netwe swete wine, whiche proceded of goddes owne spirite, engendre not such a like thing in thapostles, foꝛ what they had hid foꝛ feate & durst not speake, what they befoꝛe had learned secretly, and would e not be acknoven, that doe they now publishe, & according to the lordes prophete, the same they pꝛeache vpon house toppes. Their olde Jewish fastings they haue clene foꝛgotten, and like as infantes newly boꝛne, nomoꝛe do thei now remembre their life befoꝛe past, neither haue thei in minde the troublous afflictions, foꝛ feare wherof they had foꝛsaken their maister. And al though they were bate without all woꝛldly helpe and succour, yet they feared neither gouernoures, ne princes, pꝛesidentes ne kinges, neither counsellers, noꝛ imprisonmentes, no soondꝛy toꝛmentes, no maner kind of death, enduring lustie alway, beyng of courage, and chereful thꝛough the promyses of Chꝛistes ghospell. Fynally, they whiche were befoꝛe but pooꝛe fishers and men vnlearned, foꝛthwith pꝛactised theyꝛ celestial eloquence, in rebuking the pꝛoude Pharisees, confuting the subtile and craftie Philosophers, and in putting the eloquent oratours to vtter silence. Nothing there is of moꝛe perill oꝛ difficultie, than to speake befoꝛe a greate company, whiche as it is lyke a monstreous beaste of soundꝛy headdes, so it is moꝛe of all tymes monstreous, whan the multitude is collected of soondꝛy languages, and soondꝛy nations.

¶ But Peter stepped forth with the cleuen, and lift vp his voice and sayd vnto them: Ye men of Iehozꝛ, and all that dwell at Ierusalem. be this known vnto you, and with your eares heare ye my woordes. Foꝛ these menne are not as ye suppose, dꝛouchen, seing it is but the thirde houre of the day. But this is that, whiche was spoken by the prophete Joel: And it shalbe in the laste daies, sayeth god: of my spirite I will powꝛe out vpon all flesh: And your sonnes, and your daughters shall prophete, and your young menne shall see visions, and your olde menne shall dreame dreames. And on my seruantes, and on my hande maydens I will powꝛe out of my spirite in those daies, and they shall prophete. And I will shew wonders in heauen aboue, and tokens on the earth beneath: blood and fyer, and the vapour of smoke. The sonne shalbe turned into darkenes and the moone into blood, befoꝛe that great and notable day of the Lords come. And it shall come to passe that whosoever shall call on the name of the lord, shalbe saved.

Nowe marke me here Symon Peter, who sodaynly of a fysher was made an Orator. The multitude stirred vp a clamorous rumour: And as they byd than, the same lyke shall other dooe hereafter vnto the woꝛldes ende. Than was it the parte of a good shepheard, to step abꝛode valiantly amongst them, not foꝛ that intent he shoulde by foꝛce appeace oꝛ make them still, which murmured against gods gloꝛy, oꝛ els to rendꝛe one check foꝛ an other, but that he might constantly rather than fiercely, put away by testimonies of holy scripture, all false and craftye accusacion, and stoutely defende the gloꝛy of Chꝛiste. Than Peter, who had befoꝛe risenne vp in the parlour, to see the noumbꝛe of thapostles fulfilled, nowe estesoones stode vp to the

The text.

But Peter stepped forth.



## The paraphrase of Erasmus vpon

multitude of people, of soond; y nacions, mengled together, partely to en-  
 struct them that had sayde: What meaneth this: and partely to stoppe they;  
 mouthes, that had sayed: these men be d;ounke with newe wine. Albeit it is  
 not of necessitie requisite, that a bishop should preache to the people alwayes  
 standing, so;asmuche as Ch;riste himselfe sitting, taughte the people: Yet he  
 that taketh in hand an apostles office, ought to stand vpright in mind. And  
 here considre in þ meane while Peters dignitie. He was the firste man ready  
 where occasion requited, to set foo;th the ghospel. Than had he put bp his  
 materyall sweo;de, wherwithall Ch;rist himselfe was not pleased, and pul-  
 led out a spirituall sweo;de. Suche one ought he to bee, that is the chiefe bi-  
 shop among the people. Peter stode bp, but not al alone, he had eleue apost-  
 les standing besides with him, lest he shoulde seme to vsurpe to hymselfe  
 some violente gouernaunce. One vttered the tale, but one so; all thother,  
 like as he alone befoze openly confessed in the name of all the reste, Iesus  
 Ch;rist to be the sonne of the liuing god. But wherupon did this shepheard, a  
 poze creature, vnlearned, so boldely vaunt himselfe, as once to loke vpon so  
 great an assembly of people: Excellent oratoures, when they shal come afoze  
 an assembly of people, o; in p;esence of p;inces, to pronounce an exact oraci-  
 on, which they haue canted on their fingers endes, doe chaunge oftentimes  
 their colour, cannot vtter their wo;des. In minde they are not a litle abash-  
 ed. But this vndoubtedly was that heauenly d;ounkennesse, this was þ  
 sob;efulnesse of swete wine. He stode in p;esence befoze a great multitude, he  
 tooke vnto him eleuen apostles, not as a garison of men so; his defence,  
 but as felowes with him of one company: he set his eyes stedfastly vpon the  
 people, as one vnknewen to them, whome he knew not, he lift vp hys voice  
 on high, and takyng none aduysemente with hymselfe what he would say,  
 he spake to them, practising euen than the selfesame thing, whiche the lo;de  
 befoze had taught him. He spake not so; his owne lucre and aduantage, but  
 as a good shepheard, defended his flocke, neither handled he his matters  
 with sharpe wo;des of mans inuencion, but v;ed so; his defence, onely holy  
 scripture. Howe was this multitude despyous to knowe what Peter would  
 say. And let vs likewise so; our partes geue hede, so;asmuche as these his  
 woo;des wer spoken to all men. At the beginning, whan he had once with  
 the mouing of his hande, asswaged the murmur & the noise of the company,  
 he began with such a p;eface, as shoulde, without any retorical colour of flat-  
 tery, make them attent. Ye that are my b;reth;en (sayeth he) of Jew; y, who  
 ought to knowe both the law and eke the prophetes, and of all other mo;ste  
 specially, whiche dwell in this noble cite of Ierusalem, where the fountain  
 is of religion, and knowlage of the law, somewhat peraduenture here is  
 so; you to wondze at, but nothing that any man can iustely finde faute with-  
 all. Wherefoze, all ye that here bee p;esente geue good eare a while to my  
 wo;des, and learne of me how the thing standeth. For it is touching al your  
 p;ofittes so to dooe. These men of Galile, whom here ye see stand bp me, are  
 not, (as some of you suppose,) d;ounken with newe wyne, seeyng it is yet  
 but thye of the clocke, and no man is woonte to be d;ounke in the mo;ning  
 befoze the sonne rysing. But now ye see that in these men is fulfilled, which  
 thing to come, god did long afoze thys tyme promise by hys prophet Iohel.  
 Hecken vnto the prophecy, and truste ye to that that is promised you therin.

With the  
eleuen.

With your  
eares heare  
ye my wo;  
des.

For these  
me are not  
as ye sup-  
pose.



Doe not ye fynde faute with the thing, because ye haue seldome sene the like but rather embrace that mercifulnes, whiche god dooeth profite vnto you. For Johel, being inspired with the holy gost, foreseeing that god, who had giuen to Moyses, and some others his prophetes at soondy tymes his owne blessed spirite for your saluacion, would at the last, after he had set his owne onely begotten sonne, power out most plenteously the same spirite, not vpon one or ii. lyke as ye haue seene for these many ages past but a fewe prophetes: but vpon all nations throughe the worlde, whosoever would with sincere fayth receyue this chereful and glad some message, which we at his commaundement doe now bring vnto all you, hath left that heavenly prophesy in wytyng after this maner. It shall come to passe, saith the lord in the latter dayes of the worlde, I will powre out of my spirite bouitfully vpon all men, and sodaynely shall your sonnes prophesy, and your daughters, and your yong men shall see visions, and your olde men shall dreame dreames, and vpon my seruantes, and vpon my hande maydes will I powre out of my spirite in those dayes, and they shall prophesy. And I will shew wonders in heauen aboue, and tokens on the yearth beneath, blood and fyre and the vapour of smoke. The Sunne shall be turned into darkenes, & the mone into blood, before that the great and notable day of the lord come. And whosoever shall call vpon the name of the lord shall bee saued. These thynges hath the prophet Johel tolde you in his prophesy, many liues agoe. And now ye see that, that he prophesied of, as touchyng the plentifull shedyng of the spirite, in effect declared before your eyes. And it is not to be doubted, but that god will as faithfully perfourme the same, that thasofore sayde Johel hath prophesied of the plagues that shall chaunce. But there is no cause why ye shoulde dyspayre, the prophet teacheth you a sure way to your saluacion, seeing that he sheweth to you the perill and daungier thereof. Call ye vpon the name of the lord, and ye shall be saued.

**T**he men of Israell, heare these wordes: Iesus of Nazareth, a manne appoynted of God among you, with miracles, wonders and signes, which God did by him, in the middes of you (as ye your selues knowe) hym haue ye taken by the handes of the vnrightheous persons after he was deliuered by the determinate counsell, and foreknowledge of God, and haue crucified and slayne him: Whom God hath raised up and loosed the sorowes of death, because it was impossible that he should be holden of it: For Paul speaketh of him: Afore hande I saw God alwayes before me: For he is on my righte hande, that I should not bee moued. Therefore did my herte reioyce, and my tongue was glad. Whosoever also my fleche shall este in hope, because thou wilt not leaue my soule in hell, neither wilt thou suffer thine holy, to see corruption. Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioy with thy countenance.

But as touchyng the maner howe ye muste call vpon the name of the lord, listen ye that are the chyldren of Israell now vnto me, and to the reste of my tale geue good hede. Many of you knewe Iesus of Nazareth, whyche persone beeyng long agoe promysed, by the sayynges of all the prophetes, god hath nowe sette abode before all you to beholde, and hath commended hym to you in sondy and great myracles and wonders which he hath doent and wroughte by hym beefore all your eyes. For verayly god was in him. I speake of a thyng not vnknewen to you; for the same of his myracles is not alonely blased wide abode throughe out all Jewry, but is come vnto other

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rittes also, bordering nyghe vpon the same. For wher he himselfe went ouer wayfaring from place to place, ouer al this region, healing euery where the sicke with his woorde, restoring the lame and impotent to their strength againe, geuing sight to the blynde, cleansing the leproie, casting out deuils: a great sorte of you hath seen the thinges that I reherse. None of all these miracles was doon, but God before purposed the same. And it was the will of god thus to saue the world. After that ye had taken this man, not by chaunce or at aduenture, but as one deliuered by the determinate will or counsell of god and his foreknoweledge, for the saluacion of his people of Israell, ye crucified hym by the handes of the vnrightheous souldiers, and slewe him, for the souldiers were nought els in doyng that haynous fact, sauing onely your ministers. But he slayeth the manne that procureth his death. The matter is to playne for to be denyed. This manne whome ye haue slayne, as God woulde haue it, who had deliuered him for to bee slayne, the betray selfe same god, according to the soothelaying of his Prophetes, hath called by the third day to lyfe agayne, that all, whiche truly shall beleue the gospell, shoulde hope for the same thing to bee doon hereafter in themselves, which was by the power of god, once doon in hym. For he in obeying his fathers wil, suffered the spiteful reproche of the crosse patiently, puttyng his whole assaunce a trust of saluacion not in mans ayde and defence but in the mercifulnes of God: and therefore was he deliuered by him of all deadly sorowes and paynes infernall, whiche truly he myght, by reason that he was man, haue tasted or felt. But as he was cleane without sinne: so he could be kepte in no wise in their bondage. For death and hell hath no perpetuall authoritie and power, but vpon them that are subiecte vnto sinne. Wherefore, lyke as death was of might to swallow hym, so was it not able to holde hym, being once deuorwed, but caste hym vp, as it was thereto constrained, the thirdd day, euen as tyd the whale reuomet the prophete Jonas. Than was it the will of God that this innocent shoulde suffer all these iniuries, to thintent that he woulde deliuer vs all by hym, both of sinne, and deathes tyranny, if that we, according to Iesus example of Nazareth, put our whole trust and assaunce in God.

Whome  
God hath  
rescued vp,  
and loosed  
from sorowes  
of death.

For Dauid  
speareth of  
him. Before  
hande I  
saue god all  
wayes be-  
fore me.

What I haue tolde you now, my brethren of Israell, ye ought not to thinke it incredible, sens that Dauid beeyng enspyrred with the celestyall spirite of prophecy, tolde you long hertofore, that it should eue thus come to passe. For in his sixtenth spalne he speaketh of Iesus of Nazareth, whome we preache to you in this manier. Forhande haue I set the lorde alwaies before me, for he is on my right hande, that I shoulde not bee moued. Therefore did my herte reioyce, and my tongue was glad, moreover also my fleshe shall rest in hope because thou shalt not leaue my soule in hell: neither shalt thou suffer thy holy to see corruption. Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioy with thy countenance. Ye see how evidently hath that king and prophet Dauid described, and as it were in a lively picture, sette before your eyes, that, whiche ye knowe well enough, is doon and passe in Iesus of Nazareth. He had made god alone his fortress of defence, and trusting to his onely helpe, suffered he willingly and gladly all those paynes, whiche he, as you dose knowe, hath suffered. And in sufferynge bodily paynes, he resorted in waite. His tounge for ioy neuer ceased to speake, neuer kept in silence the wil of God. He was contented

tented fo; to be buried, although he nothing mistrusted but that his father would call him vp to life agayne the third day, and would not suffer him, who had put his whole trust in god, beeryng in no popnt giltye, to puttcsy in his graue. Fo; whosoever trusteth to be sau'd by his owne woorkes, o; putteth his trust in worldly succoure, he shalbe founde fat vnmete to suffice the paynful dolours of death patiently. neither shal he be hable n han he is once entangled, to looce himselfe out of deatthes snare. But he that continually fireth the inwarde iye of his soule to godward, which to al people is merciful, he knoweth alredy the wayes to life: and although god semeth to turne away his countenaunce from him fo; a time, yet shal he agayn, o; it be long, disclose to hym the beames of his mercy, and requite him fo; his tozmentes, which endureth but fo; a time, with loyes eternall, and fo; death, yeilde euerlastyng lyfe, fo; yearthely reproche the gloiy of heauen. Wherfoze than, we also are taught by hym, and his example, the way to lyfe euerlastyng.

¶ Ye men and b;ethren, let me frely speake vnto you of the Patriarke Dauid. Fo; he is beth dead and buried, and his sepulchre remaineth with vs vnto this day. Therefore seying he was a prophete and knew that God had swoine with an othe to hym, that Christe (as concerning the fleche) should come of the feute of his loynes, and should sit on his sear, he knowing this before, spake of the resurrection of Christ, that his soule should not be left in hell, neyther his fleche should see corruption. This Iesus hath God atayled vp, whereof all we are witnesses.

The text.

Some peraduenture shal suppose that this prophesy doth pertain to Dauid himselfe, and not to Iesus: I am not ignorant howe highly ye esteeme Dauid the Patriarke, and that not without a cause are ye in suche an opinion of him. Fo; he was blessed and derely beloued with god, but frankly to speake the trueth to you, welbeloued b;ethren, we muste not let so much by Dauid y Patriarke, as to ascribe to him that as his owne, which is due vnto Messias. The thing trewly it selfe declareth, that this prophesy agreeth neyther with Dauid, ne with any other Patriarke o; prophete. Fo; Dauid, as eche one of you knowe full well, is dead and buried, and neuer came afterwarde to lyfe agayne, seying that his sepulchre is with vs vnto thys present day, conteynyng noughte in yt els but dead dye bones, wythout any lyfe at all in theym. Wherfoze Dauid, who knewe that he himselfe should be as other were buried, and as touchyng his body should rotte in his graue, disclosed not this prophesy of himselfe. But where as he was enspyr'd with the spyryte of prophesye, and knewe ryghte well that that should come to passe, whiche god had assured to hym vpon an othe, that is to say, that Christ, as touchyng his humanitie, should be bozne of his progeny, and after the spirituall vnderstanding, should sit vpon his throne to reigne fo; euer. prophesied as one that knew perfectly what should happē, of these thinges which ye se now perfourmed in Ies<sup>us</sup> of Nazareth, who doubtlesse was bozne as touchyng his humanitie, of Dauids kintred a family. fethermoze, sins that it is evidently knowē that Iesus in his life tyme did affect no worldly kingdom, and neuer sate vpon Dauids regal seate, but was most spitefully dealed with al, it appereth plainly that there was some other kingdom promised which as the prophetes say, hath none end. He could not sit vpon Dauids seate if that he being once slayne, had neuer arisen to lyfe agayne. He therfoze is arisen from deathe to lyfe agayne, and sytteth nowe vpon Dauids seate, that is to saye, vpon the seate of hys eternall father, the Lord of all thinges that are in heauen and eke yn yearth.

Fo; he is both dead &amp; buried. &amp;c.

Therefore seying he was a prophete.

He knowing this before, spake of the resurrection of Christ.

## The paraphrase of Erasmus vpon

This was it vndoubtedly that Dauid beyng inspyred with the spyrte of prophecie, spoke of before, and what he before hath spoken, that is come to passe. And although Iesus soule went downe to hell, yet there it was not withholden, but rather deliuered the soules whiche were from libertie re-  
 streigned. Yea although his body was layde in graue voyde of all lyfe, yet there it did not rotte or putrifye: but god, who in all hys promises can not lye, hath called his soule from hell agayne, and hath restoyred the same to his owne former body. Of this thing we al beare witnes, whom here ye see stand-  
 ing, whiche haue traded our liues familiarly with him, which haue heard him oftentimes say, that he should bee both crucified according to þe prophetes sayinges, and afterwarde aryse the thirde day to lyfe agayne. We were those persons that bothe saue him a dooyng, and hearde him, and now we bee witnesses of his resurreccyon, to whome he hath oft tymes appered not a-  
 lonely as one seen of vs and heard, but felt also with our handes, we knewe his voyce, we knew his face, we knew & felt the printed dentes of his woundes, finally he eate together in cōpany with vs, to thintent that we might be wel assured, to se the very same body there with vs, that lay in his sepulchre.

Wherof all  
 we are wit-  
 nesses.

The text.

¶ Thus nowe that he by the right hande of God is exalted, and hath receyued of the fa-  
 ther the promise of the holy goste, he hath shed forth this gifte which ye nowe see & heare. For Dauid is not ascended into heauen: but he sayeth: The Lord sayed vnto my Lord: sit thou on my ryght hande, vntill I make thy foes thy foote stole. So therefore let all the house of Israel knowe for a suretye, that God hath made that same Iesus (whom ye haue crucified) lord and Christe.

For herfore than, the selfe same person, whome man ouerthrew and brought to extreme vilany and reproche, god hath now aduanced to the heighth of eternall glory: whiche glory he shal once set open manifestly to all men, at the ende of the world: and now doeth he in the meane season, put forth with you the powet of his godhead, by secrete operation of the holy gost, whiche he, whiles he liued vpon earth, promised to send vs from his father. Now hath he beyng returned agayne to heauen, powred from thence the same spirite vpon vs bounteously, accordyng to Iohels prophecie aboue mencioned.

And of him cummeth this straunge miracle that ye see and heare vs speake in languages, whiche you beyng gathered here together out of sondry na-  
 tions do seemblably vnderstand. And like as the prophesy of the resurreccyon can not be vnderstand of Dauid, as we haue to you declared: euē so, that thing which was prophesied of his ascending vp to heauen, & of the sitting on the right hande of god his father, and of his cuerlasting kingdome, can not perreyne to Dauid, like as the Pharisees theymselues, reasoning with our maister confessed. For Dauid neuer ascended vp to heauen, as he that had before retourned to his lyfe agayne, and yet for all that in the mysticall psalme, thus sayeth he beyng enspired with the spirite of prophesy: the lord sayd to my lord, sit on my right hande, vntill I make thyn enemies thy footstole. Wherefore than, the matier is playne, that this prophesye was

For Dauid  
 is not as-  
 cended into  
 heauen.

God hath  
 made the  
 same Iesus  
 (whome ye  
 haue cruci-  
 fied) lord  
 and Christ.

spoken of god the father, who hath exalted to heauen Iesus þe sonne of Da-  
 uid as touching his humantie, but as concerning the spirite, the lord of Dauid, and would that he should sit by him, as copartener of his kingdome. Therefore let al the whole people of Israell be wel assured that the selfe same Iesus of Nazareth, whome ye once crucified, god hath now aduanced to the kingdome of heauen, and hath made him lord ouer all, and Messias,

that



that is to say, the annoynted, whome ye loke for as your Messias, whiche was promised of all the prophetes nowe many hundred yeres agoe.

¶ When they heard this they were pricked in their hartes and said vnto Peter, and The texte  
vnto the other apostles. Ye men and brethren what shall we doe? Peter sayed vnto them: repent of your synnes, and be baptised euery one of you in the name of Iesus Christe, for the remission of synnes, and ye shall receiue the gite of the holy ghost. For the promise was made to you and to your children, and to all that are a farre off, euen as many as the Lord our God shall call. And with many other wordes bare he witnesse, and exhorted them, saying: Save your selues from this vntoward generation. Then they that gladly receiued his preaching, were baptized: and the same daye, there were added vnto them, about thre thousande soules.

This tale of Peters made the hearers thereof soze afrayed. For they wet pryncipallye to their owne doynges, howe they had cryed out vpon Dilate, crucifye hym, crucifye hym, crucifye hym: and perceyued by reason of the prophete, howe he was made on the ryghte hande of hys father, copartner of hys kingdom, vntill all his enemies were brought vnder his fote stoole. Whō they had put to death, being as he was vnto them beneficiall, of the same nowe, sence he is cum vnto his reigne, were they afrayed, lest he would take vengeance vpon them. This is a beginnyng to a mannes saluation, to knowleage his faulte, and to feare the payne deserued for the same. Therfore they being than pricked in conscience, sayde to Peter, and to the reste of the apostles: what must we doe, welbeloued brethren? It is wel, whā a man feling hymselfe of a gilty conscience, despaireth not, but enscarcheth for remedye. Nowe what doeth Peter in thys case, who represented a sobre and a meke shepheard: he exerciseth no tyranny amongst the with reprobeful checkes, he heapeyth not together theyr faultes, he putteth not them abacke with a delay, he willet them not to kill beastes for sacrifice, but declareth to the sorrowfull hartes, a remedye euen at hande putting no difference betwixt them that had crucified Iesus, and those which had not consented to that wicked acte. For none of them all was cleane without sinne. And therfore sayeth he, Doe ye repent your lyfe that is past, and let euerychone of you be baptised in water, in the name of Iesus Christe: and for that benefites sake, whiche he hath freely doen to vs, ye shall haue forgiveness of all your synnes: and shall receaue after that ye be purely clenfed, the gite of the holy ghost, whiche ye here see shed on vs. Let none of you pondre & weigh his owne merites, for all that here is geuen, is freely geuen, vpon this onely condicion, that ye beleue. Johels prophecy doeth specially pertain to you, and your children that come after you, whome he calleth sonnes and daughters, whom he calleth seruantes and handmaydes.

Beleue god that made you the promise, and ye shall freely receaue forthwith that is promised. Nether doeth Johels promise in his prophecy pertaine to you alone, whiche are of the people of Israell, but to all the heathen also, whiche be far of both from al kinred with the Israelites, & far from knowleage of god; whomeuer our lord god shall of his merciful goodnes vouchsafe to call, to bee partakers with vs of this his gite. And the same thyng hath the prophecy well declared, where it sayeth: and whosoever shall call vpon the name of the lord, shall be saued. Albeit eche man that sayeth, Lord, Lord, doeth not call vpon the lord, but he that putteth al his whole hope and truste of saluacyon, in the mercifulnes of the same lord. Other prophetes

For the promise was made to you and to your children.

BBB.iii. also

## The paraphrase of Erasmus vpon

also hath spoken of the same thyng, that the woꝛde of the gospel shoulde in time cumming spꝛeade thꝛoughout the world. And besides this, our maister Iesus gaue vs a speciall commaundement, that we shoulde first of all declare to you, this mercifull message of peace and loue, and that we shoulde than afterwarde, call the gentiles to the same: For this calling cummeth not of mans deseruinges, but of the fre bounteousnes of god. In these woꝛdes and others many moꝛe, Peter bare witnes to them of Chꝛiste, bynyngng foꝛ the to them, the prophetes sayinges to testify the same, and conferring with them those thynges, whiche had alreedy than come to passe.

And with  
many other  
woꝛdes  
bare he wit-  
nes. It. 36.

And exhoꝛ-  
ted them,  
saying:  
saue your  
selues from  
this vnto-  
ward gen-  
tacion.

And beside his teachinges, he exhoꝛted them that he might the better prycke them foꝛwarde whiche were of waucring mindes. So to, he sayeth, my bꝛe-  
then, embrace ye this so excellent bounteousnes of god towarde you, so ready to mete you. Ye know what complaintes all the prophetes hath made of the ouerthwartenes, and stubbertnes also, in this Jewishe naciō, whiche hath declared themselves at all tymes, rebellyous to theyꝛ loꝛde, and god: and to those, whiche were sent to thein, his mynisters foꝛ theyꝛ saluacion. Howe often times dyd they resist Moses: howe many prophetes haue they slayne: how ofte haue they prouoked god to angre with theyꝛ mischeuous dedes: Wherefoꝛe they be iustly named the house that maketh the loꝛde angꝛy, and the vyne turned to bitternes, whiche yeldeth to his keper in steede of swete grapes, wyld vynes. John the baptiste lamented in them the same thyng: callyng them a pꝛogenie of serpentes. And our maister Iesus com-  
playned not a fewe times, of the selfe same thyng, beyng offended with many of them, foꝛ theyꝛ inuincible frowardenesse, who seying did not see, and hearyng dyd not heare, and vnderstanding did not vnderstande. The hole-  
some doctryne foꝛ mans soule they despised, and all suche benefites as he wrought in man thꝛough hys miracles, they imputed to the spirite of Bel-  
zebub. Wherefoꝛe he called them a frowarde naciō, and harde oꝛ ill willed to beleue, and bewayling their state, tolde them that they shoulde be destroy-  
ed: foꝛ why? they had beaten, killed, stoned, and crucifyed, all that were sent from god. Draw your selves a backe my bꝛethꝛen, and get ye away from the vengeaunce of god, whiche hangeth ouer your heades, caste of all cankered frowardenes of the Jewishe naciō, which, while they stande stiffely in defence of theyꝛ owne Iustice, do wickedly rebell against the iustice of God. Foꝛ ye haue by fapth and sincere obedience, already foꝛ you prouided eternall sal-  
uacion. Chāshal ye finally be accounted the true Israēlites, than shal ye be the very chyl-  
dren of Abraham. Than shal ye be of pꝛight soꝛte of Jewes, in dede, if ye will knowelage Iesus, and recognise him foꝛ your king.

Kidde your handes of this carnall generacion which woulde rather perishe foꝛ theyꝛ incredulitie, than be saued. Be ye contented to be borne a new and transfourmed into a spiritual naciō, and celestial, which by trust in Iesus is in waie of saluacion. Of this soꝛte verely was the fishers eloquence which he pyked not out of Rhetorical pꝛeceptes oꝛ rewlẽs, but receiued it frō heauē and therfoꝛe it was of muche moꝛe power & efficacie in his operacion. This was the same swoꝛde, that entreth thꝛough euē to the diuiding of pꝛ soule & the spirite, whose edge hath punched & stricke the Jewes hertes. This was the first cast and thꝛow of his net, wherein the fisher of mans soule, drew vp a great pꝛeuous multitude. This was the seede of the gospel, that ought to bee caste euery where abꝛode, whiche (as Chꝛiste hath taught) falleth not

downe

downe into all mens hertes, and yet here it found forthwith good groude, which brought forth fruite. For thā were baptised, and to the numbze of the disciples (whiche were at that time very few) were increased and idyned, almost thzee thousand moe. These were the luckie first frutes that the gospel brought forth for his reueneues. The new testaiment agreeth in this point also with a figure of tholde: Moyses commaunded a feast of the first frutes to be kept holy the fiftieth day after Easter. And here are consecrated to the lord this fiftieth day, y first frutes not of eates of corne, but of mens soules. For now through preaching of the gospell, and sayth in the same, the water washed away all their sinnes, and now was that heavenly spirite gredeley receiued. Nowe marke, what doeth that spirite of god in them, truly he is not yble, sithen that he is like vnto the fyre. We are freely made cleane in soules as innocentes, we haue frely receiued of y holy gost his gift of grace. Now it testeth for our patte to take heede, that we lose not that vniaduisedly, whiche god hath of his mercifull goodnes, frely geuen vs. Suche are the first beginninges of euangelicall religion, suche is, as a man would say, the childhood of our firste regeneracion in Christ. All that we haue taught hitherto, is as it were milke for infants, we must procede further to whole & fast meate. Preachers and suche as feede with the woorde of god, ought to haue with them both kindes of meate euer redy at hande: for thus the lord commaunded them, go ye forth, he sayeth, and teache all people, baptizing them, and teaching them to kepe all that I haue commaunded you. Teache them that must be christened, the rudimentes and first beginninges of the gospell, whiche rudimentes or principles, excepte a manne will beleue, hys Baptisme is in vayne. Those that bee already baptized, thus must ye teache, that they liue after my teachynges, procedyng alwayes to more perfeccion.

Then they  
that gladly  
receiued  
his pre-  
ching, &c.

The tenth.

And they continued in the apostles doctrine and felowship, and in breaking of bread, and in prayes. And feare came ouer euery soule, and many wonderes and signes were shewed by the apostles, at Iherusalem. And all that beleued, kept them selues together, and had all thynges in common, and solde their possessions and goodes, and parted them to al men, as euery man had neede, and they continued dayly with one accord in the temple, & brake bread from house to house, and did eate their meate together with gladnes and singlenes of herte, praising God, and had fauour with all the people. And the lord added to the congregation dayly, suche as shoulde be saued.

Then such as kept themselues in company with the disciples, folowed on continually the apostles teachynges (for thereby came moste profite) and lykwyse continued still in receyuing a token of a couenaunte, that shall neuer bee broken, which they called communion. That token of couenaunt whiche the lord taught, and committed to vs of truste, was doen in this maner.

The bread was broke and dealed to euery man a pece therof, & they in theyr practising of this in a remembraunce of the lordes passion, gaue thanks to god for his bountifull goodnes, that had clenfed them from sinne by the innocent bloud of his owne sonne alone, & had chosen the for the deathes sake which he suffered on his parte vnderflew, to enherite life euerlasting. They offered vp also theyr prayes with clenches of herte, whose petition was that the kingdome of Iesus mighte bee made to spreade euery daye further abroad than other, that his glozy might throughout all the worlde bee knownen, that his will euery whers might bee folowed, that suche as had once

In bica-  
king of  
bread, &c.

And the  
prayes.

professed



## The paraphrase of Erasmus vpon

professed the sayth of the gospel, might through the holy woorde, and grace  
 celestiaall, profit euery day, and procede better and better, and so might liue  
 in concoorde one with an other, eche one in peace with his brother, forgeuing  
 all iniuries, if any faute were doen by mans frailtie, being at one with god,  
 whiche is mercifull to them that bee mercifull to theyr neyghboure, and  
 that they beeyng dayly strengthened by the goodnes of god, myght stedfast-  
 ly abyde all the assautes of Satan, vntill they might after long bickeryng  
 with the sayde Sathan, at laste receiue eternall rewarde. These were than  
 the sacrifices that christen men vsed. This wonderfull miracle of tongues,  
 Peters exhortacion so liuely made, the sodayn mutacion of so many men, so  
 great puritie and clenness of life of the same menne, wrought suche an effect  
 in all theyr myndes, whiche were guiltie and priue to theyr owne offences,  
 that they were soze afrayde of some euell to come towarde them. For they  
 sawe playnely, that this thing was not brought about by mannes conspy-  
 racy, but by some celestiaall power. And for because thapostles did not alone-  
 ly speake in all mennes languages, but wrought also at Hierusalem, many  
 wonderfull miracles, at thinuocacion of Iesus name, in healyng diseases,  
 in putting deuils to flight, in reising the dead to life. This trembling feare  
 that they were in, encreased and grew stil more and more vpon them. This  
 was some beginning in the people towarde theyr amendement. But the  
 celestiaall spirite wrought in theyr hertes, whome secretly he inspired, aboue  
 all other thinges, in mutuall good will and concoorde. For this truely is the  
 very cognisaunce that Iesus woulde haue his disciples knowne by.

And as many as beleued the gospel, assembled vnto a place ordinaately to-  
 gether for theyr consolacion, exhorting one an other in mutuall communy-  
 cacions. They were than many in numbere and men of al sortes were admit-  
 ted, without accepcion of persons, young, olde, menne, women, free, bonde,  
 pooze, and ryche. The loue of Christ beeyng planted in theyr hertes, dyd  
 in so greate conformitie of myndes and mutuall concoorde, knyght and ioyne  
 together them al, being otherwise so ferre odde eche to other, that al thinges  
 were common emogest them, which is a thing seldome sene, yea among bre-  
 thren that came al out of one belly. And to thintent that eche of them, might  
 the better departe somewhat of that he had to an other, suche as had ma-  
 noures of theyr owne, or other possessions, solde them, and of the money, or  
 pryse thereof, made a common dole, as euery mannes nede required, so that  
 neyther they wanted whiche had noughte of theyr owne, nor they had more  
 than was sufficient which befoze had muche in possession. And so made they  
 theyr dole, not as it were of theyr owne proper goodes, but as of thinges in  
 common. For perfitte charytie chalengeth no goodes as her owne, and e-  
 mong them whiche bee all of one mynde, no man is accounted a lord of  
 his owne goodes, and where eche man is content with litel, there it will bee  
 harde to find lacke of thinges necessary. But the distribucion of the common  
 was made to euery man, according to his necessitie, and not to his sensualiti-  
 tie. The apostles prescribed none of all these thynges for them to doe: but  
 charitie did more among them without compulsion, than any lawe of Moys-  
 ses durst require. And euery day wer they also in the temple, in muche vnitie  
 of minde, stedfast in prayer, rendyng thanks to god, and exhorting theim-  
 selues to gether, & entusing other to that peace of conscience, which the gospel  
 requirerh, all that euer they were hable to coumpace.

And feare  
 came ouer e-  
 uery soule.

And solde  
 their pos-  
 sessiōs and  
 goodes.



Whoeuer when they had thus spent the whole daye in suche godly exercis-  
 ces, they brake in euery house they: breade, and eate they: meate together, and brake  
 with ioy that herte cannot thinke, and eche one with other in perfecte clea-  
 lynes of herte, gaue prayse to god, throught whose goodnes they had gotten  
 them so muche loue and fauour. They were in fauour and good estimation  
 with all the people. For; who is he that woulde not loue suche persons, that  
 hurt no man, and be ready to do euery man good in whom also appered ma-  
 nyfestly so much godly power, so great sob:nesse and mekenes withall.  
 Here mayest thou well marke, Theophilus, howe the churche had at her be-  
 ginning by reason of ioy in mens hertes and vnitee with all, luckie tokens  
 well to prosper. There muste nedes bee conformitee of mindes and vnitie,  
 where that spirite is, whiche is the pacifyer of all troubleous hertes: there  
 cannot be but ioy and gladnes, whete is a cleane conscience, without any di-  
 struste of the promises, whiche are made in the gospel. But as the bishopes,  
 Pharisees, Scribes and chiefe auncientes, o: head men among the people,  
 wer euery where alwayes tedy to slea Iesus: so here at the luckye beegyn-  
 nynges of thys young churche, no mencion is made of theim. No persone  
 was enforced to come to this feloweship, no violente authoritie kept theym  
 together in league. Suche as thithet came, abode there still with other of  
 they: owne ientle courage, and the lorde allured to theim, whom he had ap-  
 puinted to bee saued, euery day more and more, whyle the smale musterd-  
 seebe, was by litell and litell springyng, whiche shoulde afterwarde spreade  
 his b:aunches abrode, throught al the wo:ld.

## The. iij. Chapter.

¶ Peter and John went vp together into the temple, at the ninth houre of praye. And  
 a certayn man that was halte from his mothers wombe, was brought, whom they layd  
 dayly at the gate of the temple, which is called beautifull, to aske almes of them that en-  
 tred into the temple. When he sawe Peter and John, that they woulde into the temple, he  
 desired to receiue an almes. And Peter fastened his eyes on hym with John, and sayed:  
 looke on vs. And he gaue hede vnto them, trustyng to receiue some thing of theym. Then  
 sayed Peter: Siluer and golde haue I none: But such as I haue I geue thee. In the name  
 of Iesus Christ of Nazareth, ryse and walke. And he toke him by the right hande and lif-  
 ted him vp: And immediately his feete and ancle bones receiued strengthe. And he sprang,  
 robe, and walked, and curred with them into the temple, walking and leaping, and pray-  
 sing God.



Peter and John wente vp together in company with o-  
 ther into the temple, about the ninth houre of the daye,  
 beeyng than farre ouerpaste, at whiche houre, they, whet  
 as other bee woonte to playe the dronkardes, or els to  
 slepe, had accustomed themselues dayly to deuout prayer,  
 fasting vntill it were euentide. These two went forth the  
 piets of thapostles, without trapped horses, or barded  
 mules, without any princely garde, but heate what pompe they vled. There  
 fate before the temple gate a begger well knowen among the people, which  
 had been euer lame from the firste houre of his birthe, and so weake a body  
 withall, that he was borne all a long of porters. Whany one as it chanced.  
 fared the better by his misery.

## The paraphrase of Erasmus vpon

For euery day layed they him forth for theyr owne aduantage, at the temple gate, whiche the vulgare people called beautifull (for that was moste haunted) to thintent that he shoulde there aske, as in a place moste frequented, mennes almes, whiche went into the temple. Beggery is not without hys shyfte, it knoweth that those whiche enter into the temple, are rather disposed to geue with better will theyr almes, or els woulde appeare to the people so disposed. When he had once perceiued that Peter & John, whom their companie whiche folowed them declared to bee of some estimation, and they theymselues in countenance seemed to bee liberall, woulde into the temple, he asked of theim an almes. Here gaue the holy goste prauie warning to thapostles, that it was than a time conuenient to wooke a miracle. Than Peter and John also, stedfastely behelde the same creple, and sayed: looke on vs. The begger beyng at the sight and coumfortable voice of theim, quicker in spiryte and of better cheare, sped theym well, hoppyng shortly some thing to receiue of them. Money he craued, for money he loked, as for the good disposition of his limmes, he durst not once aske. For why? he thought them not habile to geue it. And yet for all that, his herte gaue him that some goodnesse shoulde happen he wist not what. Than Peter set forth hymselfe stoutely in woordes, whiche were full well seemyng to Chrisses highe vicare to speake, and sayd: syluer and golde whiche thou lookeste for, haue I none. What is here ready at hande not of myne owne, but of the bounteousnesse of god, whiche thou dooeste rather lacke, that geue I thee. In the name of Iesus Christe of Nazareth ryse vp and walke. And with that he tooke the creple by the righte hande, and reyled hym vp. And immediately without any delay, his feete and ancle bones were made strong, in suche sorte, that he might arise without peyne or difficultie, yea and leape, stande, and walke, whyther euer he woulde. But he, as one ryghte gladde in herte of suche a benefite vnllooked for, wente with thapostles together into the temple, walkyng cherefully and leappng for ioy and reioysyng, and geuyng laude and prayse to god, of whome he knewe that this his benefite of healthe, had proceded. To hyde the benefites of God, is the condition of an vnthankfull person: to ascribe the same to manne is a poynt of muche vngodlynnesse.

When he  
sawe Peter  
& John, ac.

In the name  
of Iesus  
Christe of  
Nazareth  
arise and  
walke.

The text.

And all the people sawe him walke and prayse God. And they knewe him, that it was he whiche sate and begged at the beautifull gate of the temple. And they woondered, and wer soe astonied at that, which had happened vnto him. And as the vaine whiche was healed, helde Peter and John, all the people ran amased vnto them, in the porche, that is called Salomons.

All the people, that was in the temple, whiche were in numbꝛe very many, behelde the manne that was wont to bee caried with porters, than walking on foote cherefully, & rendyng praise to god. And eche man knew him to bee the selfe same person, that was wunt to sit at the beautiful gate a begging. They behelde him sodainly chaunged. They hearde him geuyng God thanks. Wherupon all they wer greatly dismayed, and sodainly stricken with no litle wondꝛe. But after that they sawe Peter and John, which than were knowen with many, for the chiefe among all the apostles, (for he that was lame kept hymselfe on their partie, and blasfed abroad how it chaunced him to come to health by their meanes) the whole assembly of all the people made streight towarde them. Than were they in the porche, which is called

Salom.

Salomons porch, where Iesus the true Salomon, was wont to bee, and where he had been wonte ofte tymes to dispute with the Pharisees. The straungenesse of the thing abated all theyr courages:

When Peter sawe that, he answered vnto the people: Ye men of Israell, why meruaile ye at this? or why looke ye on vs, as though by our owne power & strength we had made this man goe? The god of Abraham, and of Isaac, and of Jacob, the God of your fathers hath glorified his sonne Iesus whom ye deliucted, and denied in presence of Pilate, when he iudged him to be loosed. But ye denied the holy and iust, and desired a murderer to be geuen you, and kyled the lord of life, whome God hath raysed from death, of the which we are witnesses. And by his name thorow the sayth of his name, hath made this man sound to whom ye see and knowe. And the sayth which is by him, hath geuen to him this healeth, in the presence of you all. The text

When Peter saw the faste gathering together of the people, and knewe righte well the cause therof, he beganne in this manner to vtter agayne his minde to them, and sayed: ye men of Israell, why doe ye so much meruaile at this matter, as though it wer a seldome thing with you, and long out of vse to see miracles: or lyke as if ye had not seene heretofore in tynes paste, greater thinges and more to merueyle at than this? But why doe ye beholde vs, as though it had by our owne power, or deseruing be brought to passe, that this lame cruple, a manne well knowen among you, doeth now walke? It is not mans practice whiche here is done, neyther is it a new thyng, whiche ye doe see that heretofore hath not been spoken of, but such a thing that god long agoe promised by your prophetes. Reuerently ye doe worship the god of Abraham, the god of Isaac, and the god of Jacob, and ye auaint your selves in that ye haue theym as your chiefe fathers, and firste beginners of your auncestry, but the very sonne of this same god, whom the chiefe fathers of your auncestry hath worshipped, beyng sente to you for your saluation, poore and simple to loke vpon, to thinke that you shoulde make the more of him, as a familiare person like to one of you: ye haue brought to extreme vilanny and reproche. Notwithstanding the selfe same god hath by his infinite might and power, aduanced his sonne to high renoume and glozy, one whorthe man of malice, hath ouerthrowen, and god hath in this fact, like as he hath also many other wayes, wrought by him miracles out of numbre, before your eyes, and taught you doctrine from heauen. But ye neuer a deale the better for al such benefices, deliucted him at the last, after many reprochfull iniuries, into the handes of the wicked, to thintent he shoulde be slayne, yea and where as Pilate a Danim, a man both without knowlege of your lawe, and of no kindred with your forefathers, woulde haue giuen sentence of him as of your king, as of a blessed person & innocent for his deliuerance, yee which ought by reason of that knowlage ye had of prophesies, to recognize hym, haue styfely denyed hym, and openly, in the presidentes hyghe hall of iudgemente, saying: we haue no kinge but Cesar. And in suche a cruell rage ye were of rancour againste hym and hatred, that lietter had ye to haue Barrabas, that notable theif and sedicious person pardoned at your request, whiche had despatched other of their liues, than to haue Iesus saued, who broughte with hym lyfe for all menne. For a murderers lyfe, ye obtained pardon, but for the authoure of everlasting lyfe, ye procured death. Nevertheless, God his father, the authoure and maker of all lyfe, hath raysed hym whom ye haue slayne, from the dead to life

## The paraphrase of Erasmus vpon

to lyfe agayne, and liberally hath rewarded hym with lyfe that neuer shall haue ende. To the which thing beare we witnes, vnto whom he himselfe, after he was reuiued, eftsones playnely appered for vs to beholde, for vs to heare, and handle, whom we behelde also goyng vp to heauen. He came first to you in a poore and simple aray, which he was contented to take vpon him for all your sakes, but now is he by his father aduanced to glory, and putteth forth his power and strength by vs, which be nought els but witnesses to the thinges, which we haue seen and hearde. And for that trust and assurance which we haue in his name, this man, whom you see walke, boie, as ye will knowe, bothe halte and lame, almightye god hath restored to hys perfit limmes agayne. No prayse herein are we worthy to haue, neyther are we through oure merytes, the cause thereof, neyther he that is restored, but god the father, as I sayd, would haue his sonnes name magnified with all men, in the whiche name his pleasure is, that all people should put their full trust, and hope of health vniuersall: by this assured trust and confidence, is this man, which hath been euer weake, from the first houre of his birth, perfectly now, as ye all do see, in al his limmes restored. These be euident argumentes, not alonely to proue y<sup>e</sup> he is on liue, whom ye suppose to be dead, but to declare also that all mennes hope of saluacion, is to be put in him alone.

Of y<sup>e</sup> which  
we are wit-  
nesses.

The text.

And now brethren, I wot that through ignorance ye did it, as did also your reuelers. But God (which before had shewed by the mouthes of all his prophetes home that Christe shoulde suffer) hath in this wise fulfilled. Repent you therefore, and conuerte, that your sinnes may be doon away, when the tyme of rectifying cummeth, whiche we shall haue of the presence of the lord, and when God shall sende him, whiche before was preached vnto you, such Iesus Christe, whiche muste crepe heauen vntill the tyme, that all thynges, whiche God hath spoken by the mouth of all hys prophetes since the world began, bee restored agayne.

And cause there is none at al, my brethren why ye should despaire, for it hath thus come to passe accordyng to the will of God and his sufferance. Your offence herein and trespase is partly excused by mans ignorance. For his feble and weake body was a lette to you and impedimente, to know his diuine power, which diuine and godly power, no not your reuelers themselves knewe perfectly. Whiche thing in him, if they had knowen readily, neuer would they haue been in minde to crucify the Prince of glory.

But so was it expedient for mans saluacion, so had god determined before the beginning, so had he before shewed by the mouth of all his prophetes, that Messias, whome he woulde sende synallye to redeme you, shoulde suffer death. Now is god no lyer: whome he promised to send, the same person hath he sent: whom he would haue slayn, even so, as he would haue it, is he slayne. This sacrifice woulde he haue offered vp to satisfy for the sinnes of all the world, by you was this sacrifice offered, not without blame to you, but suche as ye shall haue forgiveness of, if ye repente that ye haue doon amisse. And so shall it come to passe, that your offence, which you committed to the weale of all men, shall turne to your singular wealth also.

For your pardon is easy to come by and redy at hand. Only be you ashamed of your euill doinges and sorrowful, not alonely for this fact, but for al other, and see that you turne to a new life: openly confesse that Iesus, whom ye before haue denied, is king and reueler ouer all: whome ye haue to death condemned, as a person guiltie, now doe ye acknowledge to be the very fountaine

and



and giuet of al innocency, and whom ye haue violently put to death, beleue ye to be the authoꝝ of immortall lyfe. Now is the time of pardon foꝝ sinne, haste you this meane while to penaunce, and you shall fynde mercifulnes, that whan he shall come esteons to iudge the quicke and the dead on high aboue in the cloudes, whome his father once sent simple & pooꝛe foꝝ your sake, ye may be able constauntly to abide his pꝛesence, whiche shall be terrible to them, and intollerable, whiche hath not be penitent. But suche as foꝝ this meane spate doe beleue in Iesus name, whome the pꝛophetes hath many peres ago published to you, and whom we also accoꝛdyng to theyꝝ pꝛopheties, beate witnes of, and submit themselves to hym by faith, puttyng theyꝝ sinne away by penaunce, shall fynde there with the righteous iudge, (who hath promised to all menne foꝝ fayth in him, and repentaunce of sinne euerlasting health) refreshing. All those thinges are come hitherto well to passe, whiche, as the pꝛophetes hath heretofore tolde, were foꝝ to bee dooen and perfourmed. And it is not to bee doubted but God will perfourme al the rest also, which he hath promised as saythfully. Iesus Christ shal come agayne, but by and by shall not he come agayne. Foꝝ the gospell and chereful tidinges from god must be pꝛeached ouer all the worlde befoꝛe his cummyng: In the meane while liueth he in all gloꝛy, sitteth and reigneth in high heauens aboue, vntill that pꝛescript time, wherof the Pꝛophetes, Iohel hath spoken and Malachie, whan all thinges shall come by restitution againe and be made vp, and all at a poynte perfectly finished whiche god hath spoken of, by the mouth of all his holy Pꝛophetes, as many as hath been since the beginning of the world. Foꝝ of this one persone haue al they pꝛophetied.

Whan the tyme of refreshing cometh.

Moses truly sayd vnto the fathers: a pꝛophete shal the lord your God raise vp to you, euen of your brethꝛen lyke vnto me: him shall ye heare, in all thynges whatsoeuer he shall say vnto you. Foꝝ the tyme shall come, that euery soule which wil not heare that same pꝛophete, shall be destroyed from among the people. All the pꝛophetes also from Samuell and thence forth (as many as haue spoken) haue in likewise tolde of these dayes.

The terte.

Moses is with you of autoꝛitie most auncient, foꝝ vnder his pꝛoteccion, as vnder your chiefe guide and capitaine, ye left Egypt, ye traueled through wilbernesse, ye receiued the lawe, but yet a promise made he to you of thys Iesus of Nazareth whome ye haue slayne. speakyng after this maner to the fathers in hys booke of Deuteronomii: a pꝛophete shall the lord your God raise vp vnto you, euen from among your brethꝛen, lyke vnto me: him shall ye heare, in all that he shall saye vnto you. And it shall come to passe, that what soule soeuer shall not heare that pꝛophete, shall be destroyed from among the people. Now dooe ye acknowelage this pꝛophery of Moses, recognise ye the true Moses, knowledge ye that Iesus Christe was boꝛne of Dauids linage, of the trybe of Iuda, in the Citie of Beithlein, accoꝛding to the pꝛophetes sayinges. By this your guide & capitaine, god calleth you out of bondage, to that libertie which alway shall endure: by this capitayn hath he disclosed a new lawe supernal & euangelicall, and by this persone he offereth remission of all synnes and lyfe euerlastyng. Moses woulde that all men should heare hym: eche man heareth, that in hym beleueth. What person soeuer shal beleue in him shal be saued, who that refuseth to beleue, shal be banished out of the feloweship, & out of the name of the Israelites, & shal perishe without all recouery. Foꝝ without faith in Iesus Christe, no hope there is of saluacion.

## The paraphrase of Erasmus vpon

If you geue saythe to Moses, than muste ye hartely loue Iesus, whome he hath so highly commended to you in his prophete. Neyther hath Moses alone thus prophesied of Iesus, but al the Prophetes also, from Samuels tyme vntill Iohn the baptist, hath prophesied, describing his natiuitie, doctrine, myracles, punishmentes, infamie, death on the crosse, hys burying, and resurreccion, his goyng vp to heauen, and the sending forth of the holy goste, vpon all that beleueth, whiche thinges euery one are euidently come to passe, the spreading of the ghospell ouer all the worlde abrode, and the gloriouse cumming of the lord agayne at the ende of the worlde.

**The text.** Ye are the children of the Prophetes, and of the couenaunt whiche God made vnto oure fathers, saying to Abraham: Such in thy seed shall all the kindreds of the earth be blessed: First whan God had reised vp his sonne Iesus vnto you, he sent him to blesse you, that euery one of you should turne from his wickednesse.

But if that ye in very dede be the prophetes children, wherof ye auauente your selves, not without a cause, haue ye than no distruste in their promises: If ye be the children of the patriarches, whiche wer the chiefe fathers of all your auncestry, vnderstande ye and perceiue that to you pertaineth the couenaunt and promise that god made to Abraham, saying: thou with thy seed shall all the nations of the worlde be blessed. This blessing performed not he in Isaac for he is dead, and to life is not he come agayne, but in Iesus of Nazareth, whom Isaac in figure represented, offering himselfe vp in sacrifice willingly, like as Christ obeying his father, was offered as a sacrifice on the crosse. This is that seed of Abraham, wherby shall not onely all Israelites, but all nations also of the worlde, if they beleue the gospel, be deliuered of the curse whiche is due for sinne, and obteyne therewithal this blessing, that after they haue once receyued the holy goste they may bee called the children of the liuing God. Wherefore the promise that god made vnto Abraham, pertaineth vndoubtedly to all nations of the worlde, yet that not withstanding, his pleasure was to haue you thus honourably preferred, that his promise should firste of all bee profered to you, and that he would according to Moses prophete, raise one vp of your nation and send to you no meane prophet, but his owne onely sonne Iesus, that shoulde disclose this blessing, whiche god promised to Abraham. This is than that blessing that euery person obeying the woorde of the ghospell, maye vtterely forsake all vice and naughty liuyng, and frankly confesse Iesus to bee the author of mannes saluacion.

## The.iii. Chapter.

**The text.** As they spake vnto the people, the priestes and the rulers of the temple, and the Sadduceis, came vpon them, taking it greuously, that they taught the people, and preached in Iesus, the resurreccion from death, And they laied handes on them, and put them in hold vntill the next day: for it was now euentide, howbeit many of them which heard the wordes, beleued: and the numbere of the men was about foure thousande.



Whyle Peter that heavenly Oratour, and John his fellow  
in office with hym, were occupied in theie and suche o-  
ther Oracions, exhortyng the people to embrace the gos-  
pell, without colour of flattery towarde any manne, en-  
ducyng them to the knowledge of the trueth by witnes  
of Prophetes, sometymes makynge theim afrayed with  
dreadfulnes of the great Iudgement that was to come,  
eftsones appeasyng them, and pleasauntly intreatyng,  
by meanes of an easy waie to come by pardon, euen than ready at hande, and  
for the certayntie that was in the promise of theyr saluacion, sodaynly there  
came vpon them the priestes, and rulers of the temple, accompanied also  
with Sadduces, who caused them to breake of in the myddes theyr holsome  
communication. The priestes and rulers felt themselves in this poynte agre-  
ued, that men of the lairie, vnlearned, should beate rule in the temple, and teach  
the people, where none els ought to speake but doctours of the lawe, Phari-  
seis, and Scribes, and in that also they were offended, that so honourably they  
spake of Iesus, whom they for a giltye person had put to death, whose name  
to abolishe, was theyr earnest desyre and study. But of all other thynges, that  
set the Sadduces on fyre agaynst the apostles, because they stuck not open-  
ly to publishe that Iesus was risen from death to lyfe, and to promise, that all  
men thoroowe him, should ryse agayne, for the Sadduces beleue nother aun-  
gell to be, nor soule on lyue, after they be once separate from the body. Where-  
fore they coulde in no wyse abyde any rehearsall of resurreccion. Here doeth  
nowe the wicked busshoppes efrones make assault agaynst the gospel, which  
thyng Iesus had tolde before to his disciples should come to passe. But lyke  
as mannes malice, the moze it was tyled and stroue agaynst Christe, the moze  
it set forth his glozre and renoume: euen so the moze they dyd rebell agaynst  
the preachers of his gospel, the moze vehemently brast out the strength ther-  
of and vertue. But nowe what do they? They reason not with the apostles,  
but laye fast handes vpon them, furth awaye they hale them to pryson for a  
tyme, that they might be furth cummyng the nexte morowe. For than was  
euentyde at hande. The cruell and mischeuouse priestes were ready in will e-  
uen there furthwith to haue slayue Iesus disciples, but for feare on the other  
parte of the people, they stayghed theyr handes, and imagined the meane time  
some coulourable pretence of that cursedacie, that they myght appeare to  
bryng about theyr pretended purpose, lawfully. But as theyr malice coulde  
naught preuaile agaynst Christe, but yll the tyme was come that he himselte  
was contented to dye, so in lyke maner was theyr conspiracie nought able to  
doe agaynst Christes disciples, before the day came that the father of heauen  
had prescribed to eche of them. For Christes power was with his Apostles.  
And yet was not that sermon whiche these twoo Apostles made, (though it  
were interrupted by the priestes,) without condigne frute. For many that  
heard the Apostles preache, were therby perswaded to beleue.

And pre-  
ached in Je-  
sus the re-  
surreccion  
fro death.

Than was the nette increased, the litle grayne of Mustarde seede was  
stretched out in the bredth, the leuen of the ghospell scattered abroad his be-  
tue, in sondry partes. For the faythfull at that tyme amounted to the nombre  
of fife thousande men. Note that the ghospell is a thyng accepted commonly

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and fauoured of the meane people, seldome doeth the nobles of the worlde; well agree with it. Note also the successe of the ghospell. The chiefe of all and capitaines moste excellent, are led to prison. Neither stryued they agayne their guydes, nor any trouble made the people therat, whiche were taught nought els, but to obey Christe, and to put theyr trust in hym.

**The xij. c.** And it chaunced on the morowe, that theyr rulers and elders and scribes (and Annas the chiefe prieste, and Cayphas and John, and Alexandre, & as many as were of the synedred of the high priestes) gathered together at Hierusalem. And when they had sette them befoze them, they asked, by what power, or in what name haue ye done this?

On the morowe, the wicked counsell assembled together. no where in one consent of myndes, but to put Iesus to death, and the trueth to oppresse.

The priestes and temple rulers, the elders and auncientes of the people, with the Scribes of Hierusalem, assembled in one place together. Besydes these, came Annas thither, the high byshop, and Cayphas in one consuetudine with him, by reason of aliaunce: moreover John and Alexandre, the chiefe at that tyme among the priestes. And finally, as many as were of the priestes kindred, among whom the higher that eche manne was at that tyme in authoritie, the more was he mischieuous. But well it doeth appeare of this theyr busy and paynfull diligence, that it was no comimon or smalle matter, whiche they so carefully labored to sturte. For what should the matter meane that all they should bee afrayed of a fewe persons, men vnknown, out of reputacion, vnlearned, yea the disciples of a condemned persone, whiche was crucified. But forthwith were brought bothe Peter and John, and for giltie persons, before them were they presented. What simple persone and vnlearned, would net be

And when they had set them befoze them they asked, by what power, or in what name haue ye done this?

abashed at the sight of so great an assemblee and in autoritie so honourable: first sat downe the stoute stately bishoppes and priestes, with them the heade men of theyr religion: than next to them the reuelers of the temple, afterward the elders among the people, eche thyng there was doen with solemne authoritie. Euen than considered the apostles with themselves, the cruell and vnrighteous iudgements that they had vsed towarde theyr maister Iesus. And yet for all that, stode they in countenance cleare and vndismayed. Theyr Lorde vndoubtedly and theyr maister Iesus, had tolde them befoze that all these thynges should betyde them, and had armed theyr myndes stowrely to stande agaynst suche casuall aduersitie. Here agayne marke we well an example of that iudgemente, that Iesus himselfe was condemned by. Upon the demaunde of a question, was Christe taken. And here likewise enquired they, as concernyng the creple that was healed: by what authoritie, or in whose name doe ye this? This question myght they haue asked in the temple, befoze they brought them to prison, this thyng myght they haue learned as the people dyd: for Peter declared the cause of this facte euidently. But lieber had they to pyke a quarell with them. And as for the trueth, afterwarde passed they nothyng vpon: but sought occasion to weake them displeasure. A token this was, that theyr ordie of priesthood should within a shorte whyle haue an ende, seying that they, both faultie and bickous, had nought els to defende their authoritie, but counselles of conspiracie, prisons, and soendyre kyndes of death.



**T**han Peter full of the holy goſt, ſayed vnto theym: Ye reuelers of the people, and Elders of Iſrael, yf we this day bee examined of the good dede that we haue doon to the ſicke man, by what meanes he is made whole: Be it known vnto you al, and to al the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whome ye crucified, whom God rayſed agayne from death: euen by him, doeth this man here ſtand preſente before you, whole. This is the ſtone whiche was caſt aſyde of you builders, whiche is become the chiefe of the corner. Neyther is there ſaluacion in any other. For among men vnder heauen, there is geuen none other name, wherein we muſt be ſaued. The text.

Nowe what doeth Peter in this caſe, he that thyrſe before with an othe denyed his maſter, at the threathinges of a litle pooze wenche, being ſeruant? Doeth he tremble for feare? Is he, as one that lacketh his ryght wyrttes, diſmaied? Or cannot he ſpake? No nene of all theſe. What than? he vndoubtedly was framed after an other ſorte, for whyle Peter lyued after his owne will and phantaſie, he ſticked not to crake a promiſe of himſelfe veray largely, and ſhortely after rengeth he awaye, and falſye forſwereth hymſelfe, all promiſes whiche he before had vnaduiſedly made, cleane forgotten: but in this place conſtantly, as one replenished with the holy ghoſt reaſoned he his cauſe, without any deliberacion, fully to an ende: temperyng his tale with woondrefull wyſedome, in ſuche ſorte, that neither his free talke was to any man reprochefull, neyther of his ſofte and ientle ſpeache appered any feare to bee in hym, or flattery, but his endeuour was with all his well decked eloquence, this to perſwade, that Jeſus was the authour of mannes ſaluacion.

Than Peters woozdes that he ſpake to them, were theſe: ye that are prynces, the Rulers of the people, and elders, gyue eare vnto me: trewly muche maruell had I wherfore and why we were commaunded to pryſon, ſeing that we knowe of none haynouse cryme that we committed, and becauſe prynces are not wonte to impryſon men, but for theyr wicked doynges. Nowe yf ye haue no cryme, as I can heare, to bryng in agaynſt vs, neyther any miſcheuous dede to laye to our charge, but that ye will examyne vs of a good turne which this man hath gotten, being now whole and ſounde, who was before weake, and thronke together, I will not ſtyrke to declare to you the cauſe & manner thereof. For it belongeth to our office gently to make accountpe or declaracion of Chriſtes fayth, to all that be deſyrouſe to learne. Wherefore, be ye all well aſſured of this, not onely ye that are the chiefe and head menne, but all ye alſo which be the commons of Iſrael, (for the doctrine that we teache pertayneth to all mennes ſaluacion, whether they be prynces, and of the nobilitie, or els of the comminaltie,) that this man, whome ye ſee ſtande by vs in hymmes both whole and ſounde, who was wonte before, as it is not vnknown to you, to be carryed of porters, nowe hath obtayned this benefite of health, neyther by magikes art, nor by mans power, neyther yet through our deſeruynges, but by inuocacion of y Lord Jeſus Chriſt of Nazareth, whom ye, but few daies agoe, vpon ſentence gyuen of Ponce Pilate, nayled faſt vpon the crolle. But God hath rayſed hym from death, and freely geuen him rule ouer all, in lyfe everlaſtyng. Therefore the ſtrength & vertue of his name, worketh nowe effectually theſame thyng in healing menne and ſauing them, that he himſelfe was wounte here on yearth, to woork. No doubt, this is it, that the Prophete Dauid heretofore ſpake in his pſalme of a ſtone that man ſhould reiecte, but God

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Should see it highly exalted. This Iesus of Nazareth is the very same stone, whiche ye in buyldyng of your Synagogue, refused. From the whiche buyldyng ye threwe hym awaye, as an outcaste, but God hath made him the head corner stone, to holde streight together, by his diuine strength and power, the whole churche, whiche is for to be sette vp and builded, both of Iewes and Gentiles. For this persons sake, our father of heauen profereth all men saluacion, and there is no hope at all for any manne to be saued, but thowhe Iesus. I knowe well that Moyses, the patriarches, and prophetes, are in holy and auncient authoritie with you. But so was it thought good to the father of heauen, that his sonne alone should wooke all mennes saluacion, whereof he would him to be called Iesus. Any other name haue not we already vnder heauen, nor in tyme to come shall haue, wherby we must be saued. Than haue ye no cause to meruaile that this creple was hable so muche to obtrayne, at thinnuocation of this name, seying that he hath worthely merited and deserued health euerlastyng, for all persones that callet by him.

The text.

Whan they sawe the boldnesse of Peter and John, and vnderstoode that they were vnlearned and lay men, they marueyled, and they knewe them, that they had been with Iesu: and beholdyng also the man (whiche was healed) standyng by them, they coude not saye against it: but commaunded them to goe asyde out of the counsell, and counselled among themselves, sayng: what shall we do to these men? For a manifest signe is doen by them, and is openly knowen to al them that dwell in Ierusalem, and we cannot deny it. But that it be noysed no farther abroad among the people, let vs threaten & charge them, that they speake hence forth to no man in this name,

Whan Peter had spoken these wordes, as many as were in that counsell, beholdyng both in Peter and John, free courage and stedfastnes of mynde, whiche appered in theyr very countenaunce: and perceuyng also, that they were of the comens, men vnlearned, wondered greatly wherupon they should beare themselves so bolde, howe they came by suche eloquence, and so perfite vnderstanding of the Prophetes. In conclusio, they came into remembraunce of them, howe they had kepte company with Iesus, whome they themselves knewe certaynly to be slayne of enuy. They were in a great perplexitie, by reason that they, being of the base sorte of men, and vnlearned, were so bolde spirited, & so free of tong and liberall, who neither for the deadly paynes whiche theyr maister suffered, neither for the honour & authoritie of so famous assembly, were troubled any thyng at all in minde. They behelde the man hymselfe present, well knowen with al the people, who being bozne notably lame, than might walke cherefully. Sodainly was this myracle wrought, not in any secrete place, but before the temple dooze, not by magikes arte, but at the innuocation of Iesus name, whom they supposed deade. The facte was so euident, that they could not well deny it. And occasion had they none to finde faulte with them. For what is more worthy the fauorable reporte of many, than to make a wretched lame creature whole without rewarde. None aunswere therfore make they to þe apostles, for nought had they to aunswere, as for that whiche was already done, they coude not disproue, and to aliothe the same, they would not. Wherfore vpon commaundement geuen to the apostles, that they with the healed person also, should departe out of theyr assembly, they fell in consultation, and layed theyr heades together, sayng: what shall we doe with

with these men although but rude and rascall: for why? This notable miracle which was set forth by them, is better knowen withall that dwell in Jerusalem, then we shalbe hable to disaforme. If we deny the facts, we shall gaine vs nought els therby, but shame, and dishonestie: yf we condemne and punyssh them, we shall seme boyde of all mercye, and cleane without iustice, and the more shall we styre vp the people agaynst vs. There is none other counsell for vs to take, but some more quiet waye muste we folowe, and prouide that this euill (howe soeuer it hath sprong) creape no further abrode, neyther bee published among the people. For all suche maner sores, or poyntes of infection, whan they are once sprong in a comynaltie, be wount, yf a man beere and anger them, to waxe stronger, and with a violent rage further to go abrode, than yf they were made light of.

It semeth therfore a good waye for vs, to holde of our handes from them, but let vs make them astrayde with sharpe and cruell threatnynges, that they make from henceforth no mencion of Iesus name to no manne on lyue, whether he be Jewe, or of any other nacion. This theyr counsell, which was as folyshe as myght be spoken, pleased all the whole assembly, and euery man with one assent, agreed thereto. For than had they perceiued that the apostles were ballaunt of courage, and would not alter or chaunge theyr mindes. They perceiued lyke wyse, that this miracle was not vnknown to all the people, they were not to learne that Iesus name was with them of no small efficacy, and for mans health a present remedy. Howe could they than for shame commaund, or what hope had they to haue that name kepte vnder, specially seying they myght thoroowe the selfesame name, attayne vnto eternall saluacion? Suche beere are the counsels of prynces, of Byschoppes, priestes and of other the chiefe of the comynaltie, as ofte as they gather theyr assemblies together, by policie of mannes witte. Sometime there be amonges them, whiche canne playnly see what doeth well agree with good reason, but yet they perceiue in folowynge of the same, some losse should ensue of their renoume, decaye of riches, or some other suche lyke incommodicite.

Let vs  
threaten  
and charge  
them. &c.

And they called them, and commaunded them, that in no wyse they should speake, ne teache in the name of Iesu. But Peter and Iohn answered, and sayed vnto them: whether it be right in the sight of God to hearken vnto you more then to god, iudge ye. For we cannot but speake, that whiche we haue sene and heard. So rebearned they them, and let them goe, and found nothing howe to punyssh them, because of the people. For all menne praysed God because of that whiche was doen: For the man was aboute fortye yere olde, on whom this miracle of healyng, was shewed.

The text.

Whan eche of them had well allowed this decree, they called in the apostles, it was declared to them in name of the whole counsell, that they shoulde teache no man on lyue, Iesus doctrine: ne make in any wyse mencion of his name, eyther by stelth vnwares to them, ne yet in hearynge of any multitude, neyther openly, ne priuely at home, or els abrode. And the folyshe wysedome of the worlde, they could not kepe him in his graue whan he was dead, & nowe goe they about to burye or suppress the name, whiche is wounte alwayes after death, to be better knowen. Peter and Iohn, after the counsels decree was rehearsed them with solempne authoritie, made this answer thereunto very constantly, but without any woorde spoken to mans rebuke: Judge ye your

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selues that knowe the lawe, whether it be well before God that we should be  
 more obedient to you, than to Gods commaundement. God hath heretofore  
 sayed by the mouth of his Prophetes, that it should euen thus come to passe,  
 Christe the sonne of God thus commaunded vs, and so lyke wyse that heauenly  
 spirite, whom he promysed vs to sende downe from his father, infourmeth  
 vs secretly, and putteth into our mindes, that we should for all mennes salua-  
 tion, publyshe the name of our lord Iesus Christe, bearyng witness also to  
 that that we haue seen and heard. If ye minde to be of an bryght iudgement,  
 ye also will submyt your selues to the will of God. If not, whatsoeuer ye de-  
 cree of vs, truly we may not otherwise do, than speake that we sawe with our  
 eyes, what we heard with our eares, and that God, who ought to bee about  
 all men obeyed, would haue preached abroad to all men. When the counsell  
 had heard of them this aunswere, so wysely made, and frankly, they wente  
 thought els about, but to make them sore afraied with threatmynges. Alas, a  
 counsell without all hope of recovery, they haue no arguement to perswade: no  
 reasons or causes, why they should rebuke: neyther testimonies they haue of  
 scripture, wherewithal to teache. Their whole authoritie is but threatmynges.  
 O the wicked conscience alwayes fearfull. Their desyre was to punish the in-  
 nocentes, a malicious will was ready in them, but they being as they were,  
 princes, yet were afraied of theyr simple poore subiectes, men in publike office,  
 in dreade of priuate persones, many in numbre, in feare of fewe, yea men de-  
 fensed, of them that were vnarmed, men of learnyng, of men vlearned: as for  
 thapostles had neither any retinue nor garde for their defence, nor bandes of  
 noble estate assured to them. But lordes they were of that, that no earthly  
 power was hable to geue, as to make the lame at the name of Iesus Christe,  
 to aryse and walke. To do man good thapostles were in power myghtie, but  
 as touchyng hurte they were boyde of all strength. And so were the apostles  
 for that tyme dismissed of that counsell, beyng charged with their sore threates  
 mynges. Yet had not the chiefe counsellers cast of theyr carked malice, but dis-  
 ferred it in mynde to get after ward some other occasion. For they could fynde  
 no waye to punish them, and that because of the people, whome they feared,  
 hauing no regarde in themselves at all to god. For all men highly praised them,  
 as touchyng that miracle whiche was done, in healyng the lame cruple. And  
 the manne noted it the more, bycause the persone in whom this miracle was  
 wrought, was aboue fowertie yeres of age. So was he borne, and thus  
 many yeres set forth this begger to the open sight of the world, his infirmi-  
 tie, so that no man coude accuse or finde fault with their doynge, as though  
 his impediment had be counterfette, or els some lyght or small deformitie not  
 woorth consideration.

So threates  
 heareth the  
 and let the  
 be, &c.

The rest.

As soon as they were let go, they came to theyr fellows, and shewed all that the hi-  
 priestes and elders had sayed. And when they heard that, they lift vp theyr voyces to god  
 with one accord, and sayed: Lord, thou art God, whiche hast made heauen and earth,  
 the sea and all that in them is, which in the holy ghost, by the mouth of thy seruante Da-  
 uid our father, hast sayed: why did the heathen rage, & the people imagin vayne thinges?  
 The hinges of the earth made vs, and the rulers came together agaynst the Lord and a-  
 gaynst his anointed.

Then Peter and John being dispatched of the counsell, returned to their  
 company



company, being than in theyr high parlour altogether carefull in mynde what ende should come of that consultation which was in hande, and rehearsed to them in ordie all the whole matter, what the princes had laied to their charge, and of the aunswer that they had made thereunto. The inward true loue that eche one bare to other, replenyshed theyr heartes vpon these tydynges tolde them, with excedyng Joye. The disciples were glad that the chiefe and pieres of all thapostles were dimysed. Thapostles on the other parte reioyced in the bounteousnes of theyr lord, by whome his disciples attained vnto suche ioy.

And when they heard that, they lift vp their voyces to God with one accord,

God after this maner and sorte tempereth all thynges in his seruantes, so that with sorowe he mingleth ioy, to the ende that they may be hable paciently to suffer, and endure aduersitie, and that they on thother syde may for glad some thynges, rendre hertie thanks, and in heauinesse pray vnto the Lorde.

After the whole company had than heard the apostles tale, they spake aloud with one assente vnto the Lorde, of whose goodnes the ghospell had begon to haue right good successe, & saied: Lord God omnipotent, that madest thozowe thy woorde, heauen, earth, the sea, & whatsoeuer is in them containyd, whose moste blessed wyll no power of man is able to withstande: whose eternall decrees, no mans conspiracie is hable to empayre, for all that now we see here brought to passe, thy blessed spirite hath spoken of befoze, by the mouth of thy faythfull seruant Dauid our Patryarche, saying: Why do the heathen rage and the people imagine bayne thynges? The kynges of the earth stande vp, and the princes hath gathered themselves together against the Lorde, and agaynst his Christe: All we recognise trueth in this prophetic. For what he saue to come, beyng than enspired with thy holy spirite: that see we both doen in very dede, and the doyng of the same.

For of a truerh agaynst thy holy chyld Iesus, whome thou hast enoynted, both Herode, and also Poncius pilate, with the Gentiles, and the people of Israel, gathered themselves together, for to do whatsoeuer thy hande and thy counsell determined befoze to be done. And nowe lorde, behold theyr threatenynges, and graunt vnto thy seruantes, that with all confydence, they may speake thy woorde. So that thou stretch fourth thy hand, that healing, and signes, and woonders, be doen by the name of thy holy chyld Iesus. And asone as they had made their prayer, the place moued where they were assbled together, and they were all filled with the holy ghozt, and they spake the woorde of God boldly.

The text.

For in this citie whiche profelleth holines, both Herode, and Poncius Pilate yearthly princes, with the heathen, and people of Israel, gathered themselves together, agaynst the maister and capitayne of all holynesse, thy holy chyld Iesus, whom thou haste enoynted with an heauenly oyncment, for ecasyng with theyr wicked counsell, to byrnyng those thynges to passe, whiche thou of thy power inuincible, and eternall decree, haddest determined to bee doen for the saluation of man. But whosoer conspireth agaynst thy sonne Iesus, sent downe from the, he conspireth agaynst the. And beholde a great assembly of the chiefe rulers, are cum estones together, to conspire agaynst the holy and blessed name of thy sonne Iesus. But like as thou diddest reyle Iesus from death beyng slayne of them, and aduanced him to heauens, as partener of thy kingdome, disapoynting them of theyr purposes, euen so, see nowe vnto theyr threatenyng, that they in no wyse preuayle, but strength and courage thy seruantes, that they may with moste stedfast boldnes, vtter the ghospell, which is not mannes woorde, but thy woorde, that is to saye, brought downe

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from thee to earth, by thy sonne for all our sakes: and lyke as thy miracle in making whole the lame creple, allured many to professe the name of Iesus, and feared the pynces, whiche were all bent in conspiracie agaynst his glory, euen so bouchesafe to ayde them nowe in tyme to come, with thy almyghtye power, that by meanes of healing, a working of wondreful miracles thou wouldest the holy name of thy sonne Iesus, the glory of thy ghospell maye the clearer shyne and further abode, whyle they that rebell against the and thy sonne, doe rage all in bayne.

And as those  
as they had  
made they  
prayer the  
place mo-  
ued where  
they were.  
81.

Whan they had thus made theyr prayer with one accorde, the place where they together stode, trembled. Which thing betokeneth that theyr prayer was graciously heard with the lord, and their desire ratified. For there is nothing so effectuell, as is the prayer of the church in one whole consent.

And they  
were filled  
with the bo-  
ly ghost, &  
they spake  
the wordes  
of God  
boldly.

Verely it ought to be of no small strength and power, that was hable to shake the earthe whiche is not of it selfe mouable. This was no boyde token, for the liuely strength of the holy ghost was forthwith in the all renewed and augmented, in so much that they would not for all suche threatnynges as the pynces made, concele and hyde the ghospell, but preached the name of theyr maister Iesus more stedfastly, and more frankly, yea more of them also in numbze than before. For suche is the nature of the ghospell as touchyng his increase, that lyke as Saffron and other thynges many moe come forth, although they be yll handeled, more plenteously: euen so aryseth by the ghospell agaynst the assaultes of the worlde, and the sooner by wraastelyng therewith, o- uercommeth the same. The faithfull that professed the name of Iesus, amounted than with in fewe dayes to a woondrefull great numbze.

The text.

And the multitude of them that beleued, were of one herte, and of one soule. Neither sayd any of them, that ought of the thynges whiche he possessed, was his owne, but they had all thynges common. And with great power gaue the apostles witness of the resurrection of the lord Iesu. And great grace was with them all. Neither was there any among them that lacked. For as many as were possessours of landes or houses, sold them, and brought the pryce of the thynges that were sold, and layed it downe at the apostles feete: And distribution was made vnto euery man according as he had neede. And Ioses, whiche was also called of the apostles, Barnabas, that is to saye the sonne of consolacion, being a Leuite, and of the countrey of Cyprus, whereas he had lande, sold it, and layed the pryce downe at the apostles feete.

And yet that thou mayest vnderstande howe this theyr consent of mindes came not of mannes policie, among so many together in one companye, there was no ambicion at all, no enuy, no brabwylug, no stryuyng, but in suche conformitie of mynde and peaceable quietnes of herte were they all, as a manne would haue thought them all, to be of one herte and one minde. For than was eche man at a poynte with himselfe no longer to folow his owne minde, which is in all sortes of men so diuerse, that vnderneath a man maye finde two brothers germane, that can agree betwixt themselves. But as for this companye, Iesus was the ruler of them all by his owne blessed spirite. From thence proceeded that so great a consent of so many persons together, one vnlke an other, eyther in kindred, age, or worldely substance, insomuche that not onely those thynges were comen amongst them, whiche eche man is wonte to departe one to o- ther, without losse to the geuer, of the whiche maner thynges, bee learnyng, counsell, admonicion, consolacion and exhortacion, but temporall possessions also, whiche are communicate to other, not without dammage or losse to the possessor, and therfore scarcely may a man fynde any, that can be content to be in this

this poynte liberall. But suche thynges amongst them all were so common, that no man would somuche as once chalenge any thyng of all that he possessed, for his owne. Wherfore he that gaue any of his owne goodes, looked for no thanks at theyr handes that receyued the same, because he thought all that was geuen, to be his owne propre good, that had nede of it, and hymselfe a robber and no iust person, yf he should withholde any thing, that his brothers necessitie requyred. But the apostles, which were as chiefe pieres of this newe site, beeyng dispurueyed of worldely goodes, but riche in gyftes of the holy ghost, augmented theyr company euery day more than other, bearing witness of our Lord Iesus Christes resurreccio, with wonderfull great stedfastnes of mynde, and mighty power in working of miracles. For his resurreccion was principally to be perswaded by witness of miracles. For many one at his death had been present, and not a few had been pryuy to his buryall. And so lyued this newe communitie vnder ryght valiaunte Capitaynes, hauyng abundance of all thinges, for what they lacked in goodes, was supplied and borne out, with mutuall loue and con corde. For although many one were poore, yet was there none amongst them that lacked. For as many as were possessors, eyther of landes, or houses, made sale of them, and brought the pryce thereof, and laied it at the Apostles feete, that they whom reuerently as fathers they regarded, myght distribute the same goodes in comunon, at theyr owne pleasure. Finally there was no lesse vpyghnes amongst them, that dealed the pryce of mennes possessions, then was with those whiche brought it. Trueth and vpyght dealing is seldome founde among stewar des of houtholde, and layers out of money. But here was that distribucion made among them, according to euery mannes necessitie, without any choyse had of persons.

There was in this company, one Ioseph, whome the apostles by surname called Barnabas, whiche woorde in the Sirians tounge betokeneth some of comforte, by bloude and auncestry, a Leuyte, borne in Cipres. This Ioseph because he dyd excell among other in great gyftes, and qualities of the mynde, by reason wherof he was called Barnabas, for the ioyfull comforte that the multitude had of his accesse, was an example for many to folowe that liberallitie, whiche was semely for the ghospel. For wheras he had lande in Cipres, he solde it, and brought the pryce thereof, and layed it at the Apostles feete, as though it had been a vile thyng and woorthy to be despised. But yet were the Apostles of suche holynes, that they would take nothyng thereof for them selues, a boue other.

And distribucion was made vnto euery man accordyng as he had nede.

## The. v. Chapter.

A certayne man named Ananias, with Saphira his wyfe, sold a possession, and kepte a parte of the pryce (his wyfe also being of counsell) and brought a certayne parte, and layed it downe at the Apostles feete. But Peter sayd: Ananias, howe is it, that as than hath fylled thyne herte, that thou shouldst lye vnto the holy ghost, and kepe a parte of the pryce of the landes? Pertayned it not vnto the only? After it was solde, was it not in thine owne power: why hast thou conceyued this thing in thine herte? thou hast lped, not vnto me, but vnto God. When Ananias heard these wordes, he fell downe, and gaue vp the ghost. And great feare came on all them that heard these thynges. And the young men stole vp, and put him aparte, and carryed him out, and buryed hym.





But lyke as Barnabas playne trueth without colourable deceite, moued many to folowe his liberalitie, so was here an exāple to put al people in feare, that in matters of spirituall charge, one should not deceyue an other. For the holy ghost loueth playnes of heart, and hateth all deceite & dissimulation. In like maner Judas among the twelue Apostles, was an example, that no man should put affiaunce in hymselfe, but that eche manne should with all carefull diligence, continewe in doyng his dutie.

There was of this companie, a certayne man called Ananias, one fatte brylke vnto his owne name, because he throughe not consented to the gracious fauour of God. This Ananias had a wyfe called Saphira, not vnylike vnto the housbande. Whan that Ananias, more ambitious of honour, the desirous of perfite holynesse, sawe dyuerse persons highly commended of all menne, for their free & sincere lyberalitie, he solde his lande: & layed by parte of the money, his wyfe being pryuy therunto and allowing the same, that of the two parties, wherein his money was deuided, the one should purchase hym prayse of the people, with an estimation also of fame of holynesse, the other would he kepe for hymselfe, yf any nede should happen, distrusting doubtesse the holy ghost, and more caring of prouiding for hymselfe, then for the whole company of his brethren, rekenyng thus with hymselfe: if other dye for hunger; I am sufficiently prouided for. Suche forecasting was not becomyng a man that shoulde put his whole affiaunce in Christe, who promysed that they shoulde wante nothyng, that seketh for the kyngdom of god, and the right wysenes therof: neyther was this imaginacion mete for hym whiche shoulde bee of one will with other, and of one mynde. Whan he had brought to the apostles seete, parte of the money, that his liuelode was solde for, Peter vnderstandyng by inspiracion of the holy ghost, whiche was in him aboundauntly, the mannes vngodly dissimulation, sayed: Ananias, where as thou hast once dedicate thy selfe to the holy ghost, and seen his power by so many tokens evidently declared, why hast thou suffered the deuill nowe esteemes to put this in thy mynde, to take by stealth awaye, part of that money, whiche thou receyuedst for thy liuelode, as though thou couldest face downe the holy ghost with a lye, who can in no wyse be deceyued, and to byyng into this companie suche a presidente, most dangerous. If we had constrained thee to sell thy liuelode against thy will, some cause peraduenture it might haue been for to dissemble, nowe sence thou diddest this of thyne owne free wyll, whiche thou hast done, to what purpose auayled it to deface that thyng with hypocrisie, whiche should haue been to other an example of liberalitie. Mightest not thou haue kept thy lande in thyne owne hand, if thou wouldest: and moreouer, after thou haddest solde it, couldest not thou haue reserued the money wholly vnto thy selfe. They for their trueth & playne dealing, are well commended, whiche of their owne free will, bringeth forth all that they haue. For we enforce no man thus to doe, yf he be not willing to the same. Upon what occasion than hast thou stablyshed in thy minde, thus to dissemble in this matter. It is not man that thou hast made this lye vnto, but almightie god. If thou thinkest that god may be deceyued, thyne opinion of hym, is false and vngodly. But yf thou beleue that he is pryuy to

A certayne  
man named  
Ananias.  
ec.

Ananias,  
howebeit  
that Saphi-  
ra had spild  
her parte  
that thou  
shouldest  
lie vnto the  
holy ghost.  
ec.



all thinges, epyther thou dispisest his righteousnesse, or els thou thynekst that he fauoureth falsehood. Ananias than perceyuing that thapostles knewe his falsehood, todaynly fell downe, as one that had be stricken to the herte with a sharpe rebuke, and yelded by the ghoste. One for an example suffered death, that many myght be therby preserved. For after that this facte was bruted abroad, it made many soze afrayed, that none durste enterpryse any suche lyke offence against the holy ghost: Young men remoued thence the dead corse, and whan they had carryed it forth, buryed it.

Whan Ananias heard these wordes, he fell downe, and gaue by the ghost, &c.

He deserved not to be buried, yet ought he thence to be remoned, lest his dead body should infecte that pure and holy companie. Here peradventure some will meruaile at Peters sharpnes towardes Ananias, that but late before so gently entreated them, that had crucified Christe, to receyue pardon for theyr offences, ascribing all that was doon to ignorance, and profering the penitent person, health of soule euerlastyng. But here rebuked he this person so sharply for withholdyng a small porcion of money, contrarie to his lyberall promise, that there was no hope at all for him to come by pardone. For why? Jesus the Lord, that had geuen commaundement for all menne to be called by meane of baptisme, to theyr saluacion, pardonyng theyr offences, would teache by the example of violent death in a fewer persons, howe muche the offence is more greuous to fall in synne after baptysme, and lyght receyued of the ghospell, not now of any vnadvisednes or ignorance, but of a wilfull dissimulation. And Peter knewe that the moste pestilent plague that the playne simplicitie of the ghospel coulde haue, should spryng of dissimulation & auarice, and therfore euen at the begynnyng of the churche, a notable example was openly set forth, to admonishe all people, y none should escape, whosoeuer followed the steppes of Ananias, the vengeance of God, although that his offence were not in this world forthwith punished. As for the losse of the money, was not here rekehed upon, but his mystrust in God, and mocking of his holy spirit. Peter hymselfe punished not the person, but for his soules health sharply he rebuked him. But bycause he neyther brast out into wepyng, nor expressed any woodeat all of repentance, God toke vengeance on hym.

And thus of goddes wonderfull mercy towardes manne, one was stricken, that many might be saued. An example of iustice was set forth towardes him that dyed, and mercy besydes was largely powred out on many one that toke heede, at his example, to eschewe synne.

¶ And it fortuned (as it was about the space of thre houres after) that his wyfe came in, ignorant of that which was doon. And Peter sayd vnto her: Tell me, solde ye not the lande for so muche? And she sayed: yea, for so muche. Than Peter sayed vnto her: Why haue ye agreed together to tempt the spirit of the Lord? Behold, the seer of them which haue buried thy husband, are at the doore, and shall carry thee out. Than fell she downe straightway at his feete, and yelded by the ghost. And the young men came in, and found her dead, and carryed her out, and buryed her by her husband. And great feare came on all the congregation, and on as many as heard it.

The text.

And as it were about the space of thre houres after, behold the wyfe of Ananias, not knowing what had chaunced to her husband, (as folkes knowe later almoste then other, what euill is done at home in theyr owne house,) came in, beyng pryncy to that her husbandes craftie deceyte, and in wyll ready also for her parte, to gette bayne prayse: vnto whose vngodly imaginacions, Peter answered, saying: tell me woman, solde ye the lande for so muche, and for no more

## The paraphrase of Erasmus vpon

**Tha** Peter sayed vnto her: why haue ye agreed together to tempte the spirite of the lord? She muche lyke to her housbande, answered without any shame, yea verayly forsomuche haue we solde it. Than Peter sayed to her: why hast thou with thy housbande together agreed to tempre with a lye, not vs, but the spirite of the lord, whom ye see workyng in vs? But forasmuche as it liked thee to be felowe with thy housbande in this wicked dissimulation, thou shalt be lykewyse partener with him in punishment.

Beholde they stande at the doore, whiche buried thy housbande, and the selfe same persons shall carry the out. She than immediatly as these woordes were spoken, fell downe and yelded vp the ghost: In went the young manne vpon the same, and founde the woman dead. Than they carryed her foorthe, and buried her by her housbande. A sharpe example this was, but yet profitable for manne, and not ofter put in bye, than once of thapostles. And yet did not Peter, the senileste creature that than was lyuyng, inspyte this punishment, but as he that was inspired with þe holy ghost, expressed it in woordes. For Peter than knewe by secreete inspiration of the holy ghost, what was already doen, and what was for to be doon. God to whom all thynges be known, will see the punished, that vnder couloured falsehood, doe mocke apostolike persons, though that they be suche, as may be deceyued. For all men hath not all tymes that gyfte of the holy ghost, that Peter had at that tyme. Howe marke howe happily of an euell occasion it succeded. Goodly great feare sprang through the whole Church of the faythfull, by meanes of that death whiche these twoe persons right woorthily suffered, yea, other also that than beleued not, were stricken with feare of this example.

### The teste.

By the handes of the apostles, were many signes and wonderes shewed among the people. And they were also together with one accorde, in Salomons porche. And of the others durst no man ioyne himselfe to them: neuertheless the people magnified them. The number of them that beleued in the lord both of men and women, grew more and more: insomuche that they brought the sicke into the streets, and layed them on beddes and couches, that at least way, the shadowe of Peter when he came by, might shadowesome of them, and that they myght all be deliuered from theyr infirmities. There came also a multitude out of the cities round about, vnto Ierusalem, bringyng sick folkes, and them whiche were vexed with uncleane spirites. And they were healed eury one.

And of the others, durst no man ioyne himselfe to them.

Howeuer many and great myracles, were wrought among the people by the apostles, wherby it might playnly appere to all men, that this notable effecte came to passe by some diuine power, aboue all strength of man. And as many as sticked to the gospell, abode all with one accorde together in the porche, called Salomons porche. For than were not they desyrouse to be hyd in corners, but the tyme requyred, that the candle beeyng set vpon the candlesticke, should gyue lyght to all that entred into the house. As for the others, which had not yet by baptyisme booked themselves as souldiers, to fight vnder the baner of Christes capitayne, none durst company with them. For they perceyued this sorte of people to be dedicate to God, and holy, and therefore of a certayne reuerent feare, withdrew themselves from theyr company, like as the temporall sorte of men are wonte to drawe backe from halowed thynges, whiche be for euer dedicate to the temple. For the people hated them not, but had them in an honourable reuerence, for the excellent vertue or giftes of god, whiche clerely shone in them. And notwithstanding that the example of

Ananias

Ananias & Saphira had made many one sore afrayed, that none durst frame, themselves after a counterfeyte fashyon vnto theyr coumpanie, yet after this the multitude of the faythfull encreased euery daye, in numbze more & more both of men and women, insomuche that commonly they would bring forth the sicke folkes into the streetes, and suche as were not able to go on foote by reason of great sickenes, those set they out abrode vpon couches and beddes, that against Peters cūing, his shadowe as he passed by, myght at the least wise ouershadowe some of them. Verailly in them was that promyse perfourmed, whiche Iesus the Lorde had made, speaking thus of his disciples: and grater thynges than these be, shall they doe. Iesus healed some persones by touching the hemme of his garment, but no man healed he by touching of his shadowe. The fame of theyr myracles, spied euery daye farther abrode, insomuche that a great multitude of people, came out of the cities bordering nigh there aboute, vnto Hierusalem, bringyng with them, those that were in sundry wise diseased, and troubled of vncleane spirites, which were made whole euerychone. In suche a wonderfull successe of thynges mete it were for vs to obserue howe sobze and demure the Apostles were at all tynes, who claymed no renoume or glozy for theyr doynges, but referred all prayse that was gyuen them to the name of theyr maister Iesus.

¶ When the chiefe prieste rose vp, and all they that were with hym (which is the secte of Saduceis) and were full of indignacion and layed handes on the Apostles, & put them in the common pryson. But the dunnell of the Lord by nyght, opened the pryson doores, and brought them forth, and said: go, and stande and speake in the temple to the people, all the wordes of this lyfe. Whan they heard that, they entred into the temple early in the mornyng and taught. But the chiefe priest came, and they that were with hym, and called a counsell together, and all the elders of the synagoge of Israel, and sent menne to the pryson to fet them.

After that the name of Iesus Christe began in this maner to be knowne wonderfully well with all men, and the sweete odour of the ghospel, to spreade it selfe euery daye farther abrode: Byshop Annas a pylate of false religion, could not abyde the encrease of this trewe religion. Besydes all other, namely they that were of the Saduceis secte, toke his parte, for bicause the Apostles beare witnessse pryncipally of our maister Iesus Christes resurrection.

Whiche thyng caused the Phariseis, that defended the resurrection agaynst the Saduceis, to be more quiet towarde the Apostles. It had afore been decreed, that this busynesse should be layed on slepe, by dissemblyng therat for a tyme. But maliciousse enuy gotte the vpper hande of this theyr decree or counsaile, and furyousnesse in them, shooke of all feare. For the head prieste, whose minde Sathan troubled with enuy, being assisted with the Saduceis, set hande on the apostles, & had them to warde, laying them in no priuate pryson, as though they shoulde bee examyned vpon suspicion, but in a common pryson, as though they had be taken in some manifest acte of myschiefe.

¶ And theyr pryson was chosen out veray strong, lest they myght by some meane escape, or els be taken awaye through some commocion of the people. But the holy woorde of the ghospel, can neyther be bounden, ne kepte in pryson by mannes wytte and policie. For Iesus, who is the defendour of his owne elected, sente his Angel, that opened by nyght the pryson doores, and brought them forth, and sayed: be ye nothyng vnquieted in mynde with these maliciousse priestes, but rather holde on the bolder, as ye haue begonne. So your waye, and in the temple

## The paraphrase of Erasmus vpon

temple steppes vp and preache to the people, whatsoeuer he gaue you in commaundement to preache to all nations of the world. The time was once, when he would not suffer you to publishe him for Christe. But now is cumme the tyme, that he spake of to you, saying: there is nothyng hyd that shall not bee openly shewed, and what is whispered in your eare, that preache ye vpon the house toppes. The apostles beyng encouraged at this the angels exhortaciō, came into the temple early in the morning, and according to theyr accustomed manier, taught the people, whiche were many there in numbze. The high bishop beyng ignorant what was doen by night of the angell, ioyned himselfe in confederacie with the Saduceis, and certayne other supportes of that wilfull mynde that he was of, and came into the counsel house. Thither was called all the whole counsell of priestes, of officers and temple rulers, withal the whole orde of elders among the people of Israel. For than were they all the sozer incensed agaynst them for theyr disobedience, and had determined to ordeyne some crueller punishmente for them: But here confidre in the meane whyle, good reader, the malicious impudencie of the priestes, that whereas they had no iuste matier to lay to the Apostles charge, yet brought they about in theyr great assembly, what euer they listied: because theyr sentence, whiche was cursed and vngodly, should appeare in that, that it was decreed by consent of the whole counsell, good and ryghteous. After that the head men were sette downe eche one in his place after a stately manier, the sergeauntes were sent, to bryng forth thattachted persons befoze them, into theyr sessions.

**The text.** When the ministers came, and founde them not in pryson, they returned and tolde, saying: the pryson truly we founde but with all diligence, and the keepers standing without before the doores. But when we had opened, we founde no man within. When the chiefe priest and the rulers of the temple, and the hye priestes heard of this, they doubted of them, whereunto this would growe.

The sergeauntes came vnto the pryson, they founde the keepers watching at the pryson doore. The doore was set open. But when they were come in, none of the apostles coulde they fynde, nor any prynt or token, what way they had escaped. Than went the ministers backe agayne vnto the counsell, and tolde them what they had sene. And as they founde, sayd they, the pryson on euery hyde surely shutte, and the keepers standyng fast by the doore. But when the doore was open and we let in, no man founde we there. All they were muche troubled in theyr myndes at these tydings, and specially the temple rulers and the head priestes, and as menne being at theyr wittes ende, dowored soze what ende should ensue of this busines.

**The text.** Than came one and shewed them: Beholde, the men that ye put in pryson, stande in the temple and teache the people. Then went the ruler of the temple, with ministers, and brought them without violence. For they feared the people, lest they should haue been stoned. And when they had then brought them, they set them before the counsell. And the chiefe priestes asked them, saying: did not we stryghely commaund you, that ye shoulde not teache in this name? And beholde, ye haue fylled Ierusalem with your doctryne, and intende to bryng this mannes blood vpon vs.

The meane time that they were in suche doubt, whyles they were trembling for feare in their consultation, in came one & troubled moze their myndes with  
heavy



heavy tydings, saying: beholde, the men that ye emprysoned yester day, now stand in the temple, teaching no small number of people. Than the temple-rewlers, bycause it perteyned peculiatlye to theyr office to see that nothyng should be other wyse don in the temple then ought to be, toke theyr waye, according to the priestes commaundement, vnto the temple, with a company of seruing men, for theyr garde agaynst all assaultes or violence of the people:

They founde them lyke as it was reported, standing in the temple, and preaching Iesus to a great sorte of people. Albeit they laide no handes on them, like as they had don before. For they sawe there present a great numbry of people, & were afrayed of themselves lest they, if any commocion should haue rysen among the people, should be stoned. But neyther was that company of suche a sorte, that would make busines, neither thapostles those persons, that desyred ayde of any temporall power. They were in themselves very stedfast and sobre in theyr doinges, without any fearnes at all. They behelde thofficers which led them the day before to pryson. And yet for all that, they neither feared themselves, neither fled away, nor brake once of theyr preaching of the ghospell, vntyl the officer of the temple entreated them gently, to goe vnto the counsell. The Apostles obeyed, lest they should in any wyse seeme to despise the publike authoritie. For theyr maister had not taught them that they should whan they were called, refuse to goe, but yf they should boldly speake, nothyng at all afrayed. In came these two fysters to the counsell house, presented they were before a company of high and great officers, with no small trayne following them. Than began Annas, the high priest with high authoritie, and no lesse statelines of mynde, his oracion in this maner: did not we streightly commaund you at our last assēby by authority of the high powers that ye should nunoze teache the people, nor make mencion puallye nor appartyly to any mā, straungier or Jewe, of this name Iesus, whiche we will shalbe abolyshed:

And now we wyll ye see howe contemptuously agaynst the authoritie of the whole counsell, ye haue not alonely kepte no sylence herein at all, but the more vehemently haue ye also preached, inso muche that ye haue fylled all Hierusalem with your doctryne, and the rumoures of your doynge are the meane whyle published a brode, yea to the cities that border about vs. Well, ye goe about maliciously to bring vs in hatred for the death of this man. For openly ye do preach that we slewe him, which thing cannot we deny. Ye publishe also that the selfesame persone was good and holy & well with God approued, and in his name ye worke miraeles, whiche is as it were to dishonour, & condemn vs before the multitude, of crueltie, that haue procured suche a mans death. This was the high Bythoppes oracion, whiche contayned no honest matters to defende it selfe, only it made some afrayed with woordes of high authoritie, that the tructh in dede, which ought to be for mans health published to al men, should be kepte in silence for the wicked mennes glory.

¶ Peter and the other apostles answered, and sayed: we ought more to obey God then men. The God of our fathers raysed vp Iesus, whome ye slewe, and hanged on tree, him hath God lyfte vp with his ryghthande, to be a ruler and salucour, for to geue repentance to Israel, and forgiveness of synnes. And we are recorder of these thynges whiche we saye, and so is also the holy ghost, whom God hath geuen to them that obey hym. Whan they hearde this, they claue a sunde, and sought meanes to slay them.

And they brought them without violence. For they feared the people. &c.

Behold, ye haue filled Hierusalem & thyne doctryne.

The text.

Nowe let vs on the other parte heare a ffisher, the very Archebysshop of Christes

## The paraphrase of Erasmus vpon

Christes ghospell, howe boldly, and soberly also maketh he an aunswere for all the apostles: High and bountifull Bishop, he sayeth, and ye that are reuelers of great authoritie, with other also the elders very worshipfull men, that sit here in counsell together, we despyse not your authoritie, but we preferre the authoritie of God to mannes authoritie, and so promysed we to do in that aunswere we made you, whan ye forbade vs to speake any wooorde at all of Iesus name. And as I suppose there is not one in this assembly, that thynketh it mete that we shoulde for mannes prohibition, take lyght regarde to goddes commaundementes, and whyles we feare your wrathe, renue into goddes displeasure. If your commaundementes stode with the will of god we would with all our hertes, satisfie both you and hym. Nowe sence your prohibicions doe vtterly square with his commaundementes, and that we cannot satisfie both the one and eke the other, we had lieffer obey God, than manne. And it is not our desire to bring any in hatred by preaching of Iesus name, but to procure saluacion to euery manne. And more it were for you expedient, rather to submitte your authoritie to the will of God, then to bring vs hither, refusing vtterly to saye ought, or els to do contrary to goddes will.

The God  
of our fa-  
thers rep-  
sed by Je-  
sus whome  
ye serue,  
and haue  
hanged on  
tree.

The way is open for eche manne, to come by remission of his synes, yf he amende his lyfe, and louyngly doe embrace the truth of the ghospell. Euen thus shall ye fynde it, as we haue shewed you heretofore: the God of our fathers, whome ye and we, and we with you doe worshippe, hath reysed vp from death his sonne Iesus, whome ye faste naylyng hym on a crosse, haue slayne. And verily so was it decreed by the diuine counsell, so it was heretofore spoken by the Prophetes, that one shoulde dye to saue the worlde. This selfesame persone, euen lyke as he was but feble in bodye, manne hath put to death, but almyghtie God hath called hym to lyfe agayne: and of his infinite power, hath hym exalted to suche renoune and glorie, as to bee a guide for all menne, and the chiefest worker of mannes saluacion, but principally for the children of Israel, and that all maye redily come thorowe hym to remission of synne, whiche bee contente to forsake theyr euill liuyng, and to professe his holy name. And to these thynges that we rehearse to you, beate we recorde, that kepte in house with hym familiar companie, before he dyed, and after he was from death reuiued, oftentimes heard hym, sawe hym, and handled hym, vntill he ascended vp (all vs beholding hym) to heauen. But yf ye esteeme our witnes to bee of smalle importaunce, the holy ghooste bereth witnes of the same, whome he powreth vpon all that receyue his ghospell, as ye see it in vs already. You heare straunge languages, you see woondrefull thynges wrought, excedyng common reason. There is nought here of our owne doynges, it is Iesus holy spirite, that putteth forth his power and beareth a brode by his ministers. This oracion of Priests, well besemyng for an apostle to make, whiche ought eyther for dread of punishment to feare them, or els for the hope of saluacion that was euen at hande to allure them, chafed theyr mindes and made them the more incensed against them, insomuche, that theyr hertes would haue braste for anger, laying theyr heades together howe they might slea them. Than had the priestes for their parte, of a long tyme customably bled murther: and to cutte lyke buchers. There 4 goates in the temple, wherby they had gotten themselues nought els, but a slayght to kyll men also, the more easely. In all this there communicacion not a woorde was heard  
of diuine

of diuine scripture, nothyng godly spoken for mans erudicion, no reason at all. Onely this commaund we, this is our wil & pleasure, either obey the same, or els shalte thou suffre death.

¶ Then stode there vp one in the councell, a Pharisey, named Gamaliel, a doctour of the lawe (had in reputation among al the people) and commaunded the apostles to goe aside a litle space, & sayed vnto them: ye men of Israel, take hede to your selues, what ye entende to do, as touchyng these menne, for before these daies rose vp one Theudas, boasting himself, to whome resorted a nombie of men, aboute fower hundred, whiche was slayne: and they al whiche beleued hym, were scattered abrode, & brought to nought. And after this man, was one Judas of Galile in the dayes of the tribute, and drew awaye muche people after hym, and he also perished, and al (euen as many as hartened to hym) were scattered abrode. And now I say vnto you restraîne your selues from these men, & let them alone. For if this councell or this worke be of men, it wil cum to nought. But if it be of God, ye cannot destroye it lest ye be haplye founde to stryue agaynst God.

In that councell sat one Gamaliel, a Pharisey, at whose fete Paule the apostle learned the lawe, a man in high estimation with the whole people of Israel, bothe for his excellent knowledge in the lawe, & for his singular wisdom. This Gamaliel, whan he sawe them so bent to vntyrstic counsel, stood vp, and despyed that the apostles might for a whyle departe out of the councell. That doen, this sayed he to them that were there sitting: ye my brethren of Israel, procede not headlyng in your councell, neyther determine any thyng vnadvisedly, whiche afterwarde may turne remedies vnto your shame, but take good hede what ordinaunce ye make, or iudgemente ye geue of these persones. Take counsaile of thynges past, what shalbe expediente for you to determine for the tyme to cum. I wyll reherse no auncient examples of old tyme. That as I shal reherse to you, was done sence al ye may well remember. There was of late dayes one Theudas, an enchaunter, and a false decea- uer, who by boasting hymselfe to the people, and promysing of prodigious thynges, drew to his faction a greatesorte of men, nigh vnto the poynt of fower hundred. But his busie enterpryse, because it proceeded of a malicious stomake had an vntyrstie ende. For both he hymselfe suffered paynes of death, and as many as had taken his parte, were sum slaine & sum taken prysoners. Whan all were thus scattered abrode, the secte was brought to nought.

For before  
those dayes  
rose vp one  
Theudas

After hym was Judas of Galile, a countreyman to these persons, that ye now consulte vpon, the same tyme that the whole worlde was taxed by commaundement of Augustus Cesar. And this same Judas, for as muche as he taught thynges pleasaunt to the people, that they beyng dedicate to god, ought to pay no tribute to emperours, whiche were woorthypers of false goddes, drew to his faction a greatesorte of the comens. And afterwarde both he & capitayne of this faction was slaine, & as many as toke his parte, were scattered abrode. Wherefore this is myne aduise, that moze wisely shall ye do, if ye forbeare these persones, and let them goe, sayng that no man by therto is hurte by them. For if this, that they haue enterprysed, or that they goe about to bring to passe, procede of mans witte, it shall of it selfe cum to nought. But if god be the worker of this so woonderfull a matter, it were both an vngodly poynte in you, to mynde the destruction of that thing which

## The paraphrase of Erasmus byon

God is the principall doer of (for what were that els but to resist god) and besydes that lacke of foresight, to goe aboute that that ye cannot bying to passe. For who shalbe able to withstand the will of god?

The thirde. And to hym agreed the other: and when they had called the apostles, they bet them: and commaunded that they should not speake in the name of Iesus and so let the go. And they departed from the counsell, reioysing that they were counted worthy to suffer rebuke for his name. And dayly in the temple, and in euery house they ceased not to teache and preache Iesus Christ.

This his counsell was so esteemed with the whole assembly, that the sentence of death, which they would haue pronounced on them, was differred vntill an other tyme. And as for this tyme, they agreed to Samaryels counsell, not that they would utterly holde their handes of thapostles, but that after they wer at twelue called together, and beaten, they should be charged againe vpon a strayte commaundement, not to speake from that daye forthwardes, so muche as one woorde of the name of Iesus. And so were they contented vpon this punishment to dimitte them, thinking that though they had made lyght at theyr thundring woordes, and threatinges, yet would they be better aduised what they did or said, beyng once punished for a warning: esteeming thapostles which were, to loke vpon, abiect persons, and of the base cominaltie, to be lyke in condicion to the rude and barbarouse people y<sup>e</sup> are amended with strokes. But the liuely spirite in a preacher of the woorde of god, is wonte after suche iniurious afflictions, to gather his strength together. Thapostles, because they wer well assured that the woordes y<sup>e</sup> Iesus spake wer trewe, that they should be called before iudges, and that they should be scourged in their Synagoges, and congregacions, for no euil dede, but for professing his holsum name, departed from the counsell, lusty in courage, and iopous, taking their reprocheful beatings, whiche to other wer thought intollerable, to their prayse and glory, for as muche that god would recognyse them his apostles worthy such honour, that they might for his owne sonnes sake, spitefully be entreated. They had in remembraunce what Iesus had saied to them before: reioyce ye & be glad, for great is your reward in heauen. So litle this punishment and menacing auayled the priaces, to holde them abacke fro preaching Iesus name, that thapostles toke therof the more courage to preache continually what they had heard of their maister Iesus, both openly in the temple, and in euery mannes house priuily, and to bying to eche man gladsum tydynges, that this was very Messias, by whome all should be saued.

And they departed from the counsell reioysing that they were colleded worthy to suffer rebuke for his name.

### The. vi. Chapter.

The thirde. In those daies (whan the nombre of the disciples grewe) there arose a grudge among y<sup>e</sup> Brekes against the Hebrewes, because their widomes wer dispised in the daily ministracion. Then the twelue called the multitude of the disciples together, and saide: it is not meete that we should leue the woorde of God, and serue tables. Wherefore brethren, loke ye out among you seven men of honest reporte, and full of the holy gost, and wisdom, to whom we may commit this busines. But we wil geue our selues continually to prayer, and to the ministracion of the woord. And the sayng pleased the whole multitude. And they chose Steven a man full of fapth, and of the holy gost, & Philip, and Prochorus, and Nicanor, and Timon, and Demetrius, & Nicholas a conuerter of Antioche. These seven they set before the apostles, and whan they had prayed, they layed their handes on them.





At the same time, whan the disciples (for so were they than named, who afterward were called Christians) increased dayly more in number, the Grekes that were amongst them, whiche were none other than Jewes, although not borne in Jewrye, by profession yet Jewes, and borne amonge the Gentyles, began to murmur & grudge agaynst the Hebrewes. The cause of this their grudgeing, sprang of an affection or loue towardes their cuntry folkes. For wheras the apostles carried about with them certayne women, whiche did the service, the Grekes were agreed that their widowes were not had in suche estimation as that they might serue the apostles, and disciples, by dayly handteaching. For suche ministry or service was esteemed with the, to be a thing of much pre- ferment. And this was the first ambition in christes church. And yet though the discorde amongst them was but litle or small, for because thou shouldest vnderstand how sore a good shepherde ought to be displeased therewith, the twelve apostles in continence, whan they had called together a great company of the disciples, to thintent it should be of the more authoritie that was deter- mined with al their consentes, said in this maner to the: we see grudgeing, what soeuer the matter meaneth, spronge amongst vs, as touching the service we haue at womans hande. Some order therfore must be taken, that we, who are appoynted to an higher office, be not in this wise often interrupted, with such light matters of charge. The lord hath introynd vs by an especial commaundment, to teache the gospel. It is not therfore a thyng well to be allowed, yf we should lay asyde the office of preaching the gospel, that we be charged w<sup>th</sup> al; and serue at tables. For like as in the bodie are sundry members, and every membre doth his office and duetie: euen so in suche a great multitude, trouble and confusion cannot be auoided, except diuers offices be distributed amongst diuers persons, after suche a sorte, that all together be referred to the profite of the whole bodie. For neyther seeth the eye for it selfe alone, but for all the members. Neyther the handes laboure onely for them selues, but for y<sup>e</sup> whole bodie. Wherefore brethren, loke out of your number, seuen men that are of honest reposte, replenished with giftes of the holy ghoste, and endowed with singular wisdome, to whom we maye committe, haupng your good will with- all, this necessarie busines, wherein we haue been hitherto occupied, not with- out hindraunce to our exercise in the gospel. And whan we are set at more quietnesse by their diligence, than shall we apply our selues to those thynges that be long to vs for our owne partes to do, as prayer and preaching of the gospel. They shall take charge with fedyng the bodies, we will apply our studies to feede your soules. The whole company was wel pleased with this oracion. And so were seuen than chosen, with consent of all the congregacion. Steuen a man in good credite, and one that largely had receiued y<sup>e</sup> holy ghost. Philip, Prochorus, Nichanor, Timon, Parmenas, and Nicholas of Antioch, a proselite by his profession. These seuen, whan they were chosen, were set before the apostles, to thintent that what was done, thei should allowe the same by their authoritie. The apostles whan they had made their prayers to god as they were accustomed, layed their handes vpon them. For accordyng to this

It is not  
more that  
we shoulde  
leane the  
woorde of  
god & serue  
tables.

Wherefore  
brethren,  
loke ye out  
among you  
seuen of ho-  
nest reposte  
et.

And they  
chose Steu-  
a man full  
faith and of  
the holy  
ghost.

## The paraphrase of Erasmus vpon

appoynted custome, were holy ministers assigned at the beginning, vpon example whiche was taken of our maister Iesus, who was wonte to laye his hande vpon those that he blessed. But if any demaunde y<sup>e</sup> question, what nede suche rites to the appoynting of ministers that should take charge of the table: let him vnderstand that handling of monye, is in verye dede a temporall exercise, mooste comune among men, yet suche that would require sum speciall credite in him, y<sup>e</sup> shall be charged therewithal, and an bp<sup>r</sup>ight conscience. Witnesse herof was Judas, whome his vncleane herte, beyng corrupted wyth avarice, styrted him to betray his maister. And furthermoze, because that these seuen persons prescribed to other also, what was thought in suche bulinges necessarie for to be done, it was mete for them to be put in authoritie, that all other should the rather obey them, as felowes with the apostles and theyr furtherers. Moreover the disciples feastes wer not such, as be among y<sup>e</sup> vulgare people, but as oft as they toke any meate, they toke it verie deuoutly. Euery broken morzell of breade, represented to them, the bodye of our lord, euery draught of wyne put them in remembraunce of our lordes bloude. Fynally both the lordes bodye it selfe, and his bloude was ministred to the people by the Deacons. And if they were anye tyme at leysure, besydes theyr temporall ministrie, than preached they also them selues, the gospel, as those persons that wer next of all to the apostles.

**The text:** And the worde of God increased, and the noubre of the disciples multiplied in Ierusalem greatly, and a great company of the priues, were obidient to the sayth.

By suche maner meanes it came to passe that the doctrine of Chrystes gospel, was sparsed euery daie further abrode, and the disciples multiplied at Ierusalem with ryght good successe in all theyr affayres. For a greate parte not onely of the comens receaued the gospel, but many priestes also whiche had befoze conspired agaynst Chryste and his apostles, whan they had repented theiuelues of theyr euil liuyng, and layed doune theyr pryde, submitted them vnto the swete poke of the gospel.

**The text:** But Steuen, ful of faith and pover, did great wdders and miracles, among the people. Than there arose certain of the Synagoges, whiche is called the Synagoge of the Libertines, and Straites, and of Alexandria, and of Cilicia, & Asia, disputing wyth Steuen, and they coulde not resiste the wysdome, and the spyrte whiche spake.

But Steuens holines among al the deacons, glistered pyncipally. For so handeled he hymselfe in his office appoynted him, that he was mooste in fauoure with the whole multitude of the saythfull, for his excellent sobernes in behauioure: and towarde them that were rebellious to the ghospel, he expressed so valiaunte a courage, that he was neuer by them ouercum, inso-  
muche, that he wrought many and great miracles among the people, in the name of Iesus, yea as one that endeuoured hymselfe to expresse the vertuous steppes of thapostles. But forasmuche as excellent vertue procureth it selfe enuie, lyke as dothe the sterne wynde draw to hym the white cloudes, certayne rose by agaynst Steuen, of diuers felowshyppes, of the whiche one was called Libertines, another Cyrenites, sum of Alexandria, an other sorte of suche that came out of Cilicia, and Asia. For to these countreyes whiche were ioynyng vnto Siria, aboue al other were the Jewes disperfed: all these sortes, as though they had be of one conspiracie, arose together agaynst Steuen disputyng with hym, and yet coulde not all they, although manye in  
numbre

numbre, stand in reasoning against this one pong mans wisdom, & the lively  
force of his courage, for because þ holý ghost who he was ful of, spake in him.

Then sent they men, whiche sayed: we haue heard him speake blasphemous wordes as  
gainst mores, & against God: and they moued the people, and the elders, & the scribes,  
and came vpon him, and caught hym, & brought him to the counceill, & brought forth false  
witnesse, whiche sayed: This man ceaselesly not to speake blasphemous wordes agaynst  
this holy place and the lawe: for we heard him saye: this Iesus of Nazareth shal destroy  
this place, and shal chunge the ordinaunces whiche Moyses gaue vs. And all they that  
sate in the counceill looked stedfastly on him, & saw his face as it had ben þ face of an angel.

The text

Marke me here the maner and fashion of the wicked. For when they had  
caste of al trueth, vnable to make theyr partie good in disputacion, they fell to  
practise of forgeyng lyes, and beyng once put to the warfe by wisdom of the  
holýe ghoste, they gaue themselves wholly to the practyse of ouerlye decep-  
tes. For they brought in certaine men with false witnes, that sayed they hearde  
Steuens speake blasphemous wordes agaynst Moyses, & against god. And  
there was none offence among the Jewes, that more deserued deathe, than  
did blasphemy, and more detested with the people. Consider here, good reader,  
lyke inuencions agaynst the seruant, as wer before practised agaynst the  
Master. They brought in false accusers, bycause they would not be seen in  
theyr owne persons, to reuenge the inwarde grief of theyr myndes, whiche thei  
had conceiued for the blanke they wer put vnto beyng meane of themselves  
insufficient to cope with Steuens in disputacion. In haimouse crime sought  
they out, by theyr false imagination agaynst him, and cloked theyr cankered  
malice, with a pretended loue to religion. Then wer the people with the elders  
also & scribes, by meanes of these false tale tellers, whiche had been pitifullye  
sent in, sore moued agaynst Steuens, insomuche as all they w one assent toge-  
ther toke hym violently awaye, and haled hym before the counceill. Here came  
they furth before them, that wer þ hyred recorder, for to playe out their parties  
and to saye: this man hath neuer done breaking out into blasphemouse wordes,  
des, agaynst this place, both holy and with all vs honorable, and agaynst  
Moyses lawe that was beputted vs of god. For we hearde hym saye, that  
Iesus of Nazareth would destroye this place, and chaunge the ordinaunces  
that Moyses gaue vs. But this was Steuens reporte vpon relation of þ  
apostles, howe Iesus had propheticied to them, that the temple and cite lyke  
wyse should be of theyr enemyes ouerthrowen, euen from the foundation, for  
the peoples infidelitie. This rehearfall of Steuens, craftely they wrested to a  
false and sleanderouse accusacion. A man myght well affyrme these to bee  
thesame persones þ accused Iesus, reportyng thus of his wordes: we heard  
hym saynge: I will destroye this temple, and sette vp an other in thre dayes.  
But Steuens at this sharpe and cruel accusacion, was nothing moued in his  
mynde, for he was cleare in his conscience, insomuch that he, from the botome  
of his herte, appeared in his very countenance, to be innocent. For þ mynde  
that knoweth euil by it self, is neuer out of feare. This his stedfastnes in coun-  
tenance, put his accusers soone to rebuke, for theyr shameles falshood. For  
those that sate there in counsaile, beholdyng hym, and markyng well howe  
boldelye he toke the offence that was layed to his charge, sawe hym so lytle  
discouraged at the matter or dismayde, that his face seemed to utter by coun-  
tenance, sum thyng aboue mannes excellencie, and a certayne chearfulness  
withall, and maiestie, besmyng for an Angell to haue.

And they  
moued the  
people & the  
elders and  
the scribes

For we  
heard hym  
saye, this  
Iesus of  
Nazareth  
shal destroye  
this place.

# The paraphrase of Erasmus vpon

## The .vii. Chapter.

The texte. ¶ Than sayed the chief priest: is it euen so? And he saied, ye men & brethren & fathers, hearken. The god of glory appeared vnto our father Abraham, whā he was in Mesopotamia, before he dwelt in Charran, and sayed vnto hym: Set the out of thy countrey, and from thy kynred, & cum into the lande whiche I shal shewe the. Than came he out of the lande of Chalde, and dwelt in Charran. And fro thence, whan his father was dead, he brought him into this lande, in whiche ye nowe dwel, and he gaue him none inheritaunce in it, no not the bredeth of a foote: And promysed that he would geue it to hym to possesse, & to his seede after hym, when as yet he had no childe.



Vhan demaunded the high prieste of the accused person, to thin-  
tent he myght frame his sentence in iudgement towarde him,  
after forme of lawe, as he dyd before in condemning Christe,  
this questio: whether he had ought to answer to those thinges,  
& whether he would acknowledge þe offence that was brought  
agaynst hym: Than Steuen beyng inspyred with the holpe  
ghoste, beganne in this wise to make answer to the playnte profoundlye, w  
a rehersall made euen from the begynnyng. Honorable audience, al that here  
be presente, cyther brethren, by trade of our cuntrey religion, either els by rea-  
son of auncientnes and authoritie fathers, geue eare to me in my defence of in-  
nocencie, as ye haue done to mine accusers patiently. I haue nether bled to  
speake contumeliously agaynst god, neither agaynst Moyses, nor agaynst the  
temple, but my endeuoure hath been not disagreynge here from Moyses, to  
aduaunce goddes glory, and that spirituall temple am I a buyldyng, like as  
god commaunded me, wherein god that is the very spirite, is best pleased. It is  
no blasphemy for a man to set furth that thing to the bettermost of his power,  
whiche Moyses shadowed in figures, whiche the prophetes, being inspired w  
goddes holy spirite, hath before spoken of, whiche the sonne of god þe was sent  
downe to earth, for the same purpose, hath bothe begonne, and put his owne in-  
credite withall to fynishe, which the holy ghoste now perfourmeth for all peo-  
ples saluacion, through them that beleue the gospel. But to strue so obstinate-  
ly agaynst the will of god, beyng so well known, and so bounteous towarde  
al men, is naught els, then to hate god, is none other thing, than to blasphemie  
god. Whiche obstinate maner, this nation hath not of late dayes begonne, but  
what they haue begonne long agoe to do, now they neuer cease to continewe,  
so that nowe we ought to take it for no marvel, or thinke our selues otherwise  
than indifferently dealed withal, yf that cum to passe, that Iesus of Nazareth  
prophecied to cum, that is to saie, that this temple, that you so muche bragge  
and boast of, and this citie where ye raygne, that priesthood, that law, which ye  
abuse to your dishonest aduauntage, and vayne gloxie, be taken awaye from  
you, and this your renowne and gloxie be translate to them, that can be content  
to wurshyp god sincerely, in trewe fayth of the gospel, and to kepe the lawe  
spiritually, and to frame themselves a lyuely temple, and an holy, for the holy  
ghost. And although god prouoked our elders by many souldy wayes to this  
poynte, yet this rebellious and obstinate people, alwayes despyled hym. And



to begyn amonge al other, of the chiefe auncient father, and patriarche of this nacion, whose obedience I would to god they folowed, that boist themselves to be his children: God the father to whom all glorie is due, and whome we and you woo: ship deuoutly, appeared longe tyme paste vnto Abraham, our principall father, whyle he was in Mesopotamia, befoze he dwelt in Charran, and sayd vnto him: get the out of thy countrey and from thy kindred, and cum vnto a lande, whiche I wyl shewe the. He obeyng goddes commaundementes, went out of the Caldeies land, & began his dwelling in Charran, as purposynge to take his Journey farther, into sum other place to dwell, whan he sawe his tyme. God erstones brought him thence ouer into this lande, where ye dwell now, & that after his father Thares death, for whose age he had differred to chaunge his dwelling place. But ouer brought he him in gest wise, and as a stranger, geuyng him none inheritauce here, in somuch as he possessed, no not þ breadth of a foote, excepte it were purchased: but god promysed to set his posteritie in possession of this land after his death, whan that Abraham in those dayes had no sonne. And though it semed to be a thyng unbeleuable that was promysed, yet both Abraham beleued, and god performed: & his promesse herein is sonoe trewe, lyke as he in all other thinges which he hath heretofore spoken, alwaies was founde trewe of his woorde.

Get the out of thy countrey, & from thy kindred.

And promised that he would geue it to hym to possesse.

God verily spake on this wise, that his seede shoulde sojourn in a straunge land, and that they shoulde kepe them in bondage, and entreate them euill, .iii. C. yeres. And þ people whom they shall serue, will I iudge, sayd God. And after that, shall they cum forth & serue me in this place. And he gaue hym the couenaunte of circumcision. And he begate Isaac, and circumcised hym the eght daye, and Isaac begate Jacob, and Jacob begate the twelue Patriarches. And the Patriarches hauing indignacion, solde Joseph into Egypte. And God was with hym, and deliuered hym out of all aduersities, and gaue hym fauoure, and wisdom, in the syght of Pharao, kynge of Egypte, and he made him gouernour ouer all Egypte, and ouer all his householde.

The texts

And thus sayd he than vnto hym. Thy seede shalbe in a straunge lande, and the people whome thy posteritie shall lyue withall, lyke straungers, shal make them their bond men, and cruelly handle them for the space of fower hundred yeres and thyrty: at the last, shall I delyuer them, sayth the lord, of their bondage: and the people, whom they shal serue, will I iudge, and be auenged of. After that shall they serue me in this place, out of mannes subiection: and that god myght the moze by sum meane, bynde his people to sticke vnto hym, gaue he vnto Abraham circumcision, as a seale of his promyse. And so Abraham trusting to goddes promyse, begate Isaac, and hauing in remembraunce his couenaunte made with God, circumcised his childe the eight day after his birth. Isaac on the other parte circumcised Jacob, & Jacob his twelue sonnes the Patriarches, and chief fathers of our auncestry. Amongeste these twelue, sum there were that litle remembred goddes promyse, but beyng moued of enuie, deuised suche a lyke thyng agaynst their brother Joseph, as their posteritie hath deuised agaynst Iesus of Nazareth. They cast hym into a cistern, and furthwith solde him to marchauntmen, that brought him into Egypte. But lyke as almyghtie god raysed vp Iesus beyng slayne, and extolled hym on high after that he was cast downe: so deliuered he Joseph at that tyme, oute of all his troubles, and broughte him by meanes of his good condicions, and

And he gaue hym þ couenaunt of circumcision

for iudgement in thinges to cum, in fauour with Pharaos king of Egypt, in so much that Pharaos put him in authoritie ouer Egypt, and ouer al his house.

The text. But there came a dearth ouer al the lande of Egypt and Canaan, & great affliction, that our fathers found no sustenance. But when Joseph heard that there was corne in Egypt, he sent out fathers synne. And at the seconde tyme, Joseph was knowen of his brethren and Josephes hyndred was made knowen vnto Pharaos. Then sent Joseph a message, and caused his father to be brought, and al his kynne, lxxv. soules. And Jacob descended into Egypt, & died bothe he and our fathers, and were carried out into Sichem, and layed in the sepulchre that Abraham bought for money, of the sonnes of Emor, the sonne of Sichem.

But there came a dearth ouer all the lande of Egypte, and Chanaan, and great trouble withal, soe that our fathers could finde no sustenance for them. Jacob, whan he had knowledge that there was plenty of corne in Egypte, sent out our fathers thither to fetch corne thence. And the seconde tyme that he had sent them thither, was Joseph knowen of his brethren. The rumour herof, came also to Pharaos eare, that he was an Hebrewe borne, and had a father and eleuen brethren on lyue. Joseph than sent for Jacob his father, and all his whole kynne into Egypte, because they shoulde not lacke: All they were in noumbre thre scoze and fiftene. And so came Jacob doune into Egypt to dwell, and dyed, bothe he, and his twelue sonnes, oure fathers, and wer laied in a sepulchre, whiche Abraham bought for an hundred siluer cicles, of the childe of Emor, sonne to Sichem. None of them all had hitherto ought in possession of the lande that was promysed Abrahams posteritie.

The text. But whan the tyme of promysed came nye (which God had sworne to Abraham) the people multiplyed and grewe in Egypt, till an other kyng arose whiche knewe not Joseph. The same dealt subtilly with our kynne, and euil entreated our fathers, and made them caste out their yonge childe, that they shoulde not remayne aliue. The same tyme was Moyses borne, and was acceptable vnto god, and nourished vp in his fathers house thre monethes. Whan he was cast out Pharaos daughter toke hym, and nourished him vp for hir owne sonne. And Moyses was learned in all maner of wysdome of the Egyptians, and was myghty in dedes, and in wordes.

But the time than drawing nyghe, whan god would haue that performed whiche he had promysed Abraham, the Hebrewes increased, and were multiplyed in Egypte, vntill Pharaos dyed, and an other kyng succeeded hym, wyth whom Joseph was not so muche in fauoure, as he before had been with Pharaos. This same kyng, fearyng lest the Hebrewes shoulde to muche increase, kepte vnder our kynne craftely, and deale euil with our fathers, commaunding the mydwyes by proclamacion, that they shoulde cast out men childe, that none shoulde remayne on lyue. At the same tyme was Moyses borne, as agaynst whome, these men falslye reported of me, that I shoulde haue spoken blasphemous wordes. This Moyses was in fauour before god: who suffered not him to perishe, for by his prouidence, priuely was he nourished for thre monethes space in his fathers house. Yet for feare of the kynges commaundement, he was cast out in a twiggen basket or hamper, playstred ouer with yme, into the ryuer of Nilus. As it chaunced, Pharaos daughter toke him vp, & beyng muche delited with the propernes of the childe, nourished hym vp at home, for her owne sonne. Than was Moyses taken for an Egyptian, and instructed from his childehood, in al maner cunning and wysdome of the Egyptians, and was myghty in wordes and dedes.

And whan he was full fourty yere olde, it came into his herte, to visite hye brethren the children of Israel. And whan he sawe one of them suffre wrong, he defended him & auenged his quarrell, that had the harme done to hym, and smote þe Egyptian. And he supposed his brethren woulde haue vnderstande, how that God by his hand, shoulde deliuer them. But they vnderstoode not.

But whan he was fully cum to fourty yeres of age, he thought it good to visite his brethren, the children of Israel: for he expressed alwayes, tendre loue towarde his owne nacion, of whom he had his beginnyng. And whā he had seene, as he was conuersant amongst them, one of þe Israelites suffre wrong of an Egyptian, he auenged the Hebrewes quarrell, and slewe the Egyptian. Declarynge euen than, the towardenes of a good capitayne. And he supposed that the Hebrewes had knowen already at that tyme, howe God had determined to saue the people by hym, and to deliuer them from the bondage of Pharaon. And this Moyses presented in hymselfe, a figure of Iesus of Nazareth, whome god verily hath chosen to redeme the people from bondage of synne. But lyke as the Israelites perceyued not this in Iesus, euen so now than dyd they vnderstande that in Moyses.

And the next day, he shewed hymselfe vnto them as they stode, and woulde haue set the at one agayne, sayng: Syis, ye are brethren, why hurte ye one another? But he that dyd his neyghboure wrong thrust hym awaye, sayng: wilt þe kyl me as thou didest the Egyptian yester day? who made the a ruler and iudge ouer vs? Than fled Egyptes at that sayng, and was a straunger in the lande of Median, where he begat two sonnes.

The daye after, as he was in waye agayne to visite his brethren, he founde two Israelites stryung together, & parting them a sundre, he woulde haue set them at one agayne, sayng: what do ye syis: sithen that ye are brethren, and of one nacion, why hurte ye one another: but he that dyd his neyghboure wrong, thrust him a backe that woulde haue sette them at one, sayng: what medleste þe in our matter? who made the a iudge and ruler ouer vs? wilt thou slay me al so as thou slewest the Egyptian yester day? And where as al that Moyses did was by inspiracion of the holy ghooste, yet founde he shortly there amongst his owne brethren, sum that rebelled agaynst hym. Whan Moyses heard of this, perceyvinge how his fact was not vnknewen abrode, & fearyng for his owne parte, þe Egyptians, fled into the land of Median, where he begat two sonnes.

And whan forty yeres were expired, there appeared to hym in the wilderness of Mount Synay, an aungel of the lord, in a flame of fyre in a bushe. Whan Moyses sawe it he was wondred at the sight. And as he stode neare to behold, the voyce of the lord came vnto him. I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moyses trembled, and durst not beholoe it. Than sayd the lord to him: put of thy shoes from thy feere, for the place where thou standest, is holy ground. I haue perfectly seen the afflictions of my people in Egypt, and I hearde their groynng, & cum I am down to deliuer them. And now cum, and I will sende the into Egypt.

And forty yeres after, an aungell of the Lorde appeared vnto Moyses in wilderness, vpon Mount Synay, in a Bushe, which seemed to be all on fyre. Moyses beyng as one dismayde at this syght, assayed to go nere thers vnto, to see what thyng it was. But the Lorde, whose voyce sounded in the bushe,

## The paraphrase of Erasmus vpon

bushe, forbade him: I am (he sayd) the god of your fathers, the god of Abraham, the god of Isaac, the god of Jacob. Moyses when he heard this name, trembled therat for feare, and durst loke no neare. Than sayed the lord: put of thy shoes from thy feete, for the place where I standest, is an holy ground. Moyses obeyed the lord. Than forth he wente in his talke. I haue wel marked howe my people in Egypte hath been troubled, and haue hearde their groaning. And therfore of compassion towardes them am I cum downe to deliuer them. And now cumme, and for this cause will I sende thee into Egypte. Beholde and see howe playnely is Iesus of Nazareth signified here by Moyses. The people of Israel reiected Moyses befoze they knewe what he was, sayng: who made the a ruler, and iudge ouer vs? Lyke woordes spake our brethren vnto Iesus: in what authoritie dooest thou these thynges, and who gaue the this authoritie? For al this while knewe not they that god, for the pitie he had to our people, than had sent them this capitaine and purchaser of libertie, and gyuer of lyfe euerlasting.

**The text.** This Moyses whom they forsoke, sayng: who made the a ruler & a iudge: the same dyd God send to be a ruler and a deliuerer, by the handes of the angell, whiche appeared to hym in the bushe. And the same brought them out, shewing woonders & signes in Egypt, and in the reade sea, and in the wyldernes forty yeres. This is þe Moyses whiche sayed to the children of Israel: A prophete shall the lord your god raise vp vnto you, of your brethren lyke vnto me, hym shall ye heare.

And Moyses whom his brethren despysed, god aduanced to honour, and made him a capytaine, a gouernour, and a deliuerer of his people. And for his ayde and assistance, he had with him thangell presente, whiche appered to hym oute of the burnynge bushe. By whose helpe broughte he hys people oute of Egypte, workinge manye woonders and meruayles in the lande of Egypt, soone after in the reade sea, and besydes that in wyldernes, by the space of forty yeres. As Moyses was to one nacion or people alone, so truly is Iesus of Nazareth vnto al that will folowe his guyding. Nowe lest any should thinke them to be Moyses aduersaries, whiche publishe and set openly furth Iesus of Nazareth, the same Moyses himselte, hath commended to you Iesus of Nazareth, promysynge manye yeres agoe, that he should cum, whom ye see nowe is cum to you. This sayde he: a prophete shall God raise vp for you, one of your brethren lyke me, hym ye shall geue eare vnto.

**The text.** This is he that was in the congregacion, in the wyldernes with the angell (which spake to hym in the mount Sina) and with our fathers. This man receiued the woorde of lyfe to geue vnto vs, to whome our fathers would not obey, but cast it from them: And in their hertes tourned backe agayne into Egypt, sayng vnto Aaron: make vs goddes to go before vs. For as for this Moyses, that brought vs out of the lande of Egypt, we wote not what is becom of him. And they made a calfe in those dayes, and offered sacrifice vnto þe ymage and reioysed ouer the woordes of thei owne handes.

This I saye is the same Moyses, that lyke as befoze he talked alone wpyth thangell nygh vnto the bushe, so comoned he wpyth hym afterwarde in wyldernes, vpon mount Syna, in presence of a great numbze of people, and sensibly talked wpyth our auncestours, to whome disclosed he that, that he had hearde of the lord. He had receyued of hym a lawe, for that ende he shoulde make to vs redelyuerer of the same, whyche lawe shoulde gyue to the keepers therof, lyfe euerlastyng. And for all that Moyses was of so greate authority, yet woulde not our fathers obey him, but repelled hym, and as menne that had cleane forgotten out of what myserable and wretched bondage they were

This man receyued þe woorde of lyfe to geue vnto vs: &c.



were deliuered, desyred to be agayne in Egypt, to thintent they myght, whan they had once caste of their capitayne, the authoure of their weale, and their redemption, and despyed the lawe of lyfe, repayre vnto the naughtye maners of suche that wurshipped false goddes. And therfore whyle Moyses was in communicacion with thangel, sayde they vnto Aaron: make for vs sum goddes whiche maye goo before vs. For Moyses, y brought vs out of Egypt, knowe not we what hath become of hym. And forthwith accordyng to the example of the Egyptians, whiche wurship theyr god Apis in the ymage of an oxe, made they for themselves a calfe, wrought out of pure golde, and offered by sacrifice vnto this god without lyfe, and dyspyed the liuing god, by whose tynde goodnes, they had escaped bondage: and reioysing in so wicked a dede, as though it had been wel done, daunsed, and kepte their feastes and bankettes, refusyng the trewe god, that made al thinges, and bragginge of theyr dumme goddes, whom they had made for themselves, with their owne handes.

And they made a calfe in those dayes, and offered sacrifices.

Then god turned hymselfe, and gaue them vp, that they should wurship the hore of the shepe, as it is wyrtten in the booke of the prophetes: Ye of the house of Israel, gaue ye to me sacrifices and meate offerings by the space of seventy yeres in the wilderness: And ye toke vnto you the tabernacle of Moloch, and the sterre of your god Rempham, figures whiche ye made, to worship them. And I wil translate you beyonde Babylon.

The text.

God beyng displeased at these thynges, turned hymselfe in lyke maner awaye from them, and suffered them to take their owne pleasure, in somuche that they wurshipped at the laste, not one god onely, but accordyng vnto the heathen example, the whole cōpanye of celestiall bodyes. The Sunne, Moone, Sterres, Mars, Mercury, Venus, and Saturne, whom the vngodly Doctes take for goddes, where as they be but bodyes fourmed of god, to serue for the vse and profite of man. This that I saye, can not be denyed. This was the verye thing that god had indignacion at, speakyng by the mouthe of Amos his prophete: haue ye the house of Israel offered vnto me sacrifices .xl. yeres in wilderness: at the least waye ye haue embraced in steade of goddes trewe temple, Moloches tabernacle, whiche is an ydoll amonge the Amonytes, and Rempham, a celestiall figure of your god, whiche is Lucifer, or Venus, that the Saracens do wurship. These dumme ymages haue ye made for your selues to worship, and despyed the lyuynge and trewe god, who alone hath made all thynges. But for asmuch as ye dellyted in them, I wil byynge you ouer into Babylon, that ye maye serue eystones idolaters. Now is it, as I suppose, sufficiently declared that I haue nought sayde, or spoken blasphemously, to the derogacion of god, whome I sincerely worship, neyther agaynst Moyses, whose prophete I hertely do embrace, but that they rather haue blasphemed who hath by folowynge the wicked steppes of our elders, despyed for a longe tyme passed, both god him selfe speaking by his prophete Moyses, and yet at this present tyme, despye both god and Moyses speakyng in Iesus person of Nazareth. And as touching the law, I haue in no wise be found blasphemouse, for whom the lawe hath appoynted vs to receyue, whom the prophetes euerychone hath promysed, him haue I louingly receyued: but rather they are to be accompted blasphemouse agaynst the law, that folowe the steppes of theyr wicked fathers, who set nought by Moyses lawe, and nowe refuse the law of the gospell, a lawe that Iesus published for all men, whiche lawe doth not abrogate Moyses lawe, but perfourme it.

And ye toke vnto you y tabernacle of Moloch.

## The paraphrase of Erasmus vpon

**The terte.** Our fathers had the tabernacle of witness in the wilderness, as he had appointed them, speaking unto Moyses, that he should make it, according to the fashion that he had seen. Whiche tabernacle also our fathers that came after brought in with Josue, into the possession of the Gentiles, whom God drave out before the face of our fathers, unto a time of David, whiche founde fauour before God and would haue founde a ratification for the God of Jacob. But Salomon buylt hym an house.

Nowe for the temple, whiche I am reported to blaspheme, harken what I haue to saye in fewe wordes. I am well assured this temple was buylded by goddes commaundement, to the intent it myght be a figure of a temple more holpe, & geue place to a better, euen lyke as the tabernacle of witness wherein was an arke of testimonie or witness, whiche our fathers caried aboute w<sup>th</sup> the in wilderness, gaue place to this your temple. For god speakinge by the mouth of his Prophete Moyses, had appointed him the fashion of that tabernacle, accordynge to the which examplar, it should be buylded. That same tabernacle, our olde fathers made muche of, and Josue than being their capitayne, brought it into the lande of the heathen people, whom god drave awaye before the face of our fathers, vntill kynge Dauids dayes. Who being then, as he was in very dede, an holy man, & for that in fauour with god, desired of hym that he myght make him a tabernacle seemely for the god of Jacob. But Salomon, for as muche as he all his dayes lyued peaceably, was he y<sup>e</sup> first buylded for hym this magnificall temple wherof ye auaunte & boaste, sayng: The temple of the lord, the temple of the lord, the temple of the lord. But this your temple is nought els than a figure of the trewe spirituall temple, that is the congregacion of the faythfull, whiche is a buyldynge by your kynge Iesus of Nazareth, whom Salomon figured.

**The terte.** Howbeit he that is highest of all, dwelleth not in temples made with handes, as sayeth the Prophete: heauen is my seate, and earth is my foote stoole. What house will ye buyld for me, sayeth the Lord: which is a place of my rest: hath not my hande made all thinges? For sence that god is a thyng all togyther spirituall, he dwelleth not in houses made by mannes hande, neyther can he be enclosed within walles, who is of suche greatnes, that cannot be mesured, and containeth all thynges. This is euen it, that he hymself beareth witness of, speaking by Esay his Prophete, heauen is my seate, and earth is my foote stoole. What house wil ye buyld for me, sayeth the lord, or what place is for my repose? Hath not my hande made them all? Thā had god, who made all thynges, rest in hymselfe, before he made all. And if he take rest any where, he resteth not in houses made by man, seynge that heauen is a seate for him, & the earth his foote stoole: but his delite is to reste in quiet hertes, and such as be alwayes readye at commaundement of the holy gost. Wherfore the, whose conscience is polluted with vicious lyuynge, he defileth goddes temple. And who that putteth them to busynes, whiche be alreadye at commaundement of his holy spirite, he polluteth the temple of the Lord. And lyke as he offendeth not Moyses that preferreth Iesus, neyther breaketh he Moyses lawe, that placeth it behinde the gospell, euen so doeth he not he violate this temple, that preferreth therto a spirituall temple, wherein god is more delired. For it is but reason that shadowes geue the veritie place, which putteth now herselfe forth to lyght. It is meete, that that thyng whiche of it selfe is carnal, geue place to that, that is spirituall. This vndoubtedlye is the very immutable will of God, and for this cause sent he downe hys owne sonne alone vpon earth, he sente also the holy goste, to thintent the lyght of

truth

truth in his ghospell myght cum abjode to all manner people.

Ye stiffe necked and of vncircumcised hertes and eares, Ye haue alwaies resisted the holy ghost: as your fathers did, so do ye. Whiche of the Prophetes haue not your fathers persecuted? And they haue slayn them, whiche shewed before of the cumming of that iust, whome ye haue nowe betrayed, and murdered. And ye also haue receyued the lawe, by the inspyracion of angelles: and haue not kept it.

The text.

But ye persisting obstinately in defence of that, whiche of it selfe is carnall, now rebelle, as ye were wonte, agaynst goddes holy spirite, who called you now long ago, stubburne people. And yet thinke ye your selues to be Israelites, & the chylde of Abraham, because ye haue a pyece of that skynne which couereth your pryue meimbe, circuncysed, whereas your heartes, as well as eares, are left vncircumcised. But they shalbe from hencefurth, the trewe chylde of Abraham, that be in hearte clenched of all wicked desyres: that kepe theyr eares obedient to goddes commaundementes, and so purged of grosnes, as touchyng carnall vnderstandyng, that they maye perceyue the spirituall meanyng of the lawe. For lyke as your fathers by reason of theyr grosse vnderstandyng and dull hearpyng, resisted alwayes the holy ghost: euen so did ye also, not vnlike in condicions to those your auncestours, neuer leaue of your euyl speakyng, and doyng agaynst the holy ghost, as it of late appeared in Iesus of Nazareth, whome ye crucified, and nowe in his Apostles. Howe often hath your fathers rebelled agaynst Moyses? Why may not I call them your fathers, whome ye folowe in condicions? whiche of al the Prophetes hath not your fathers persecuted? And those that propheted to you of the iust to cum, by whome alone al shoulde be iustified, haue ye not onely punished, but murdered also. Ye hated them that tolde you of his cumyng, and whan he was cum, & perfourmed all that they before had tolde you, ye not onely refused to embrace hym, but vpon a false imperement, ye put him into Pilates handes, & brought him by meane of his sentence, vnto a moze shamefull and mischeuouse death, then yf ye your selues had had the perfourmance of the acte, all in your owne handes. And al this do ye vpon a pretexte to defende the lawe, whereas neyther your elders obserued the lawe, whiche was deliuered them by aungels, neyther you that of late dayes put hym to death, whom the lawe hath promysed and appoynted, and now besydes do persecute hym, whom ye haue slayn, enuyng your selues the gyfte of eternal saluacion, whiche is profered you: and procuring your owne bitter destruction, which ye without cause laie to our charge and to Iesus of Nazareth.

Which of  
Prophetes  
haue not  
your fathers  
persecuted?

¶ Whan they hearde these thynges, theyr heauens claued a sunder, and they gnashed on him with theyr teeth. But he beyng ful of the holy ghost, looked up stedfastly with his eyes into heauen: and saw the glorie of god, and Iesus standyng on the ryghte hande of God and sayed: Beholde, I see the heauens open, and the sonne of man standyng on the right hande of God. Then they gaue a shout with a loude voyce, and stopped their eares and ran vpon hym, and stoned him. And the witnesses layed downe theyr clothes, at a younge mans fete, whose name was Saul. And they stoned Steuen calling on & sayng: Lord Iesu receyue my spirite. And he kneled downe and cried: Lord, laie not this sinne to theyr charge. And whan he had thus spoken, he fell a slepe.

The text.

This oracion or tale so truly tolde them, and so frankly spoken, soze chafed al their mindes, that wer in counsell togpyther, insomuch that theyr heartes were euen readye to breake in sounde, and gnashed theyr teeth agaynst hym

## The paraphrase of Erasmus vpon

hym. But Steuen as one vndoubtedly replenished w<sup>th</sup> the holy ghost, was nothyng at al in mynde troubled by them, but in a redynes to suffre death, cast vp his eyes, accordyng to Iesus Christes example, to heauenward, from whence all helpe & succour for a christen man, is to be looked for, and despyed. Than was forthwith this valiant champion strengthened agaynst the conflict, whiche was a cummyng. Heauen opened, and the glozte he saw of god, and Iesus whome he professed, standyng on the ryght hande of his father. And this vision kep<sup>t</sup> he not close and secreete from the multitude, although they wer wickedly bent. For it wer not expediente for mannes malice to suppress the goddes glozy. Beholde, he saith, I see heauens open and the sone of man standing on the ryght hand of goddes maiestie. It wer a profitable thyng, here to consider the maner and forme of this his iudgement. Faultes wer laied in agaynst him. He made answer to the al. And beyng but a young man, he alleaged for himselfe, both testimonies of the law, & of the Prophetes. They were vanquished in their accion by pithy reasons. There was nothyng here spoken by hym of god, but godlye, nothyng of Moyses, but honozably, of the lawe nothyng, but accordyng to the meaning therof, of the temple, nothyng contumelyously. And yet their hartes for anger, were a breakyng in sundre, and they grinded their teethe together, lyke woode men and frantyeke. So loth were they to see their owne glozte dymynished, and his glozve published and praysed, whose glozve alone, god woulde haue openly declared to all men.

And the  
witnesses  
laied down  
their clothes  
at a young  
mans feete,  
whose name  
was Saul:

If he hadde praysed Moyses or Abraham, they woulde haue forborne hym: but now that Iesus should be alpye, that he should stande on the ryght hande of god, lyke as Dauid prophecied, that coulde not they abide. But as they had be all stryken thā, or turned into a fury or madnes, they stopped their eares agaynst so hollosome doctrine and communicacion, and ran al at once vpon Steuen violently with outragtous cries. And as though he had ben thā conuict, and condemned for blasphemie, they cast hym oute of the citie, expelsyng in this one poynte alone, Moyses lawe: and there they stoned hym. And the witnesses, as though they had gotten the vpperhande of hym, whose dutye was after Moyses lawe to cast the first stone, to thintente they myght the redier be to that cruel murther, laied downe their garmetes at a young mans feete called Saule, who than of ignoraunce, and loue towarde his countrey law, fauoured y<sup>e</sup> wicked parte. Soone vpon this they began to stone Steuen, who neyther contended agayn, neither spake woordes to the of any reproche, but made to him, whome he had seene, his inuocacion, and sayde: Lord Iesu take to the my soule. Therby mayst thou know him to be Iesus discipyle. For in lyke maner sayed he vpon the crosse: father I commend my spirite into thy handes. After this, whyle the stones flygh on euery syde, and he was knelyng vpon the grounde he cried out aloude with an highe voyce, and an inwarde great affeccion of mynde, and sayed: lord, laye not this vnto their charge, for they know not what they do, how playnly doth the seruaūt expresse his master. This was the laste woorde befoze his deathe, after the whiche he departed this lyfe, as it were with a sounde slepe in the lord, in whome whosoever dyeth, doth not dye in very dede, but falleth into a slepe. and shall agayne, after he hath taken his pleasaunt rest, awake to lyfe euerlasting. It besemeth as many as be trewe christians, to dye in suche a mynde. And so Steuen ryght well agreyng to his name, deserued first of all, the crowne of martyrdome,

Lord, laye  
not this  
sinne to  
their charg.

and



and offered vp to the Lorde, the first fruytes of sacrifice, that wer seemely for the gospell.

## The. viii. Chapter

Saule consented vnto his death. And at that tyme, there was a great persecuciō against the congregacion, whiche was at Iherusalem. And they wer all scattered abroad throughe out the regions of Jewry and Samaria. But deuoute persons dyed Steuen and made greate lamentacion ouer hym. As for Saul, he made hauocke of the congregacion: entred into euery house, & drew out both men and women, & thrust them into prison. Therfore, they that were scattered abroad, went euerye where, preaching the woorde of God.

The text:



Some there were among that multitude, whiche were not thā perswaded that Iesus was the sonne of God: and so by meane of suche ignorance, their offence was þ lesse, though it excused thē not of murther, for as muche as they, beyng so blynded of their owne inordinate despyces, had leaue auenge, then learne the tructh. Yet of al othe, none were lesse to be holden excused, than the byshoppes, scribes and phariseis. Sum agayne there were, whiche of very ignorance, not of any malice, beleued that it was a plesant sacrifice to god, to dispatche the worlde of them, whiche went aboute to subuerthe the lawe that god had left to man. Albeit charitie of þ gospel excuseth, yea those thynges, whiche cannot be with man excused. Amongest those þ of playn ignorance did a mysse, & of no malicious mynde, Saule was accompted one: who was borne in þ Isle Tarsus, a young man, fauoryng Moyses lawe exceedynly, whiche afterwarde became of a rauenyng wolfe, a meke lambe, of a cruel persecutor of Christes gospel, an egre defender of the lybertye therof. But stones verely cast he none that tyme at Steuten, but was assentynge to them, that had condemned and stoned him, and for this purpose kepthe he their garmentes, that he might be accounted one amongest the rest of them that stoned him. And yet were not the malicious Jewes quieted in their myndes, with the murther of this one person but a wonderful great persecution begūne sone after to rise against þ churche of Christ whiche than was at Iherusalem, in somuche as al they were scattered into sondry coastes of Iudea, and Samaria, sayng the twelue apostles whiche were moze constante in mynde, and stedfast, than other were: neyther coulde the malicious Jewes ought do agaynst them, no moze coulde they agaynst the other, but vpon Iesus the lordes sufferance. The lord had permytted them in tyme of persecucion, to fly from citie to citie. And this they flyng proceded not so muche of anye feare the disciples were in, as it came of the will & ordinaunce of god, that of their teachynges, as it were of seedes cast in many places abrod, a plentifull haruest myght the soner cum forth, in Christes religion. The twelue apostles and no moo, like faithful shepherdes, thanke not awaye for all the great stozme, but abode still by it at Iherusalem. But sum well disposed persones, because they perceyued Steuen vnwozthely oppressed by subornate witnesse, caused the dead body to be buried. Of suche a godly loue or affectiō was Ioseph moued, and Nicodemus, to prouide diligently for the lordes funeralles: but Steuens death was celebrare after the Jewishe facion or maner, with weapyng and wailynge of good men.

And at that time there was a great persecucion against the congregaciō which was at Iherusalem.

## The paraphrase of Erasmus vpon

As for Saul  
he made ha-  
uocke of the  
congregati-  
on. &c.

For Christen people taketh the death of suche that dye for Christes gloꝝy, to their greate Joye and comfoꝛte, and as it were for the victoꝛie of goddes en-  
myes: and yf there be any teares shedde, it is not for his sake that is dead, but  
eyther for suche manquellers that purchaseth them selues helle, either els for  
Christes flocke beyng destitute of a necessaꝛy shepherd. In these daies Saul,  
whiche had befoꝛe declared at the stoning of Steuen sum tꝛyal of his zeale, be-  
gan of a great displeasure y<sup>e</sup> he had conceyued against the Christians, lyke an  
hungry woulfe, that teareth in peces, & scattereth abꝛode a flocke of shepe, cuē  
so to wast goddes congregacion, pursuyng them that fledde, searching them  
oute that lay hid, walkyng aboute to euery house, and wher he thought any  
to be of Christes professiō, furiously there rushed he in haling men and lyke-  
wysse women into prison, moꝛe cruell (the trueth to say) then were the pꝛiestes  
& Scribes, of the which none at al put women to any trouble or busines. This  
did that yong man of a good zeale, but of a noughty iudgement. And therfoꝛe  
kepte the loꝛd his cruelle and rageyng minde within suche limites, that it was  
not polluted w<sup>th</sup> any murther. Whiles this persecucion was a doinge at Hie-  
rusalē, suche as were disparted, though that feare dꝛaue them far of, from one  
place to a nother, yet ceased not to blase abꝛode Iesus of Nazareth: & in theyꝝ  
walking al aboute Judea, sowed here & there, as thei went, the seade of y<sup>e</sup> gos-  
pell, for y<sup>e</sup> which selfe same purpose, y<sup>e</sup> loꝛde had suffered the so to be scattered.

**The text.** ¶ Then came Philip into a citie of Samaria, and preached Christ vnto them. And the  
people gaue hede vnto those thynges which Philip spake, with one accorde, hearyng and  
seyng the miracles, whiche he did. For vncleane spirites cryng with a loude voice, came  
out of many that w<sup>er</sup> possessed of them. and many taken with palsyꝝ, and many that  
halted, w<sup>er</sup> healed. And there was greate ioye in the citie.

Among whome was also Philip, one of the seuen deacons, in oꝛdꝛe nexte  
vnto Steuen. This Philip being far dꝛiuen from Hierusalē, went down into  
a citie of Samaria, which selfe same citie is called Sebaste. And thither lyke-  
wysse had cum befoꝛe, a certayne fame of Iesus name of Nazareth, of whom  
Philip preached dyuers other thynges that w<sup>er</sup> not there spoken of befoꝛe,  
as how he was crucified, and had rysen the thyrde day after, to lyfe agayne:  
and furthermoꝛe whan he had been conuersaūt the space of fourty dayes with  
his disciples, ascended into heauen, and how he had from thence sente downe  
to his disciples the holy ghost, and that all that would from thencefoꝛth be-  
leue in his name, should haue pꝛouided for them euen at hande, their salua-  
ciō. The vulgar people among the Samaritans (for of al other those did moſte  
alwaies profit by hearyng the gospell) gaue good hede all with one accorde,  
to Philippes woꝛdes. For that tale, that promysed all men saluacion, was  
wel woꝛthy to be fauoured, and moꝛe thē that, the miracles which were not a-  
few in number, wꝛought by Philip, affirmed his woꝛdes to be trew. For de-  
uilles out of many, whiche w<sup>er</sup> possessed of vncleane spirites, euen at his in-  
uocation of Iesus name, wente foꝛthe with a loude crye, declaryng that they  
went not foꝛth willyngly, but that they w<sup>er</sup> enfoꝛced by vertue of that health-  
ful name. Yea and that was moꝛe to meruaile at, many that w<sup>er</sup> taken with  
the palsyꝝ, and diuers other that were lame, recouered health. For these causes  
the whole citie in eache degre and state, was wonderfully glad. ¶ The farther  
that they went from Hierusalem, and the neater as their accesse was vnto the  
beathen

heathen, the more increase came of the gospel that they had sowed. Beholde howe much profited the Jewes cruelty. Philip of a draco, became an apostle, and for a fewe Hierosolomytes, whiche refused theyr teachinges, whole cities gladly receyued the doctrine of the gospel. But the churche feleth greater damage at their handes, whiche beyng in themselves corrupted, taketh part with the churche, then she doeth by them, that openly persecuteth her. And of this, example is here declared vs, that we should take the better hede therby, of suche wolfes, that are wrapped in shepe skynnes.

But there was a certaine man called Symon, whiche before tyme in the same citie used The text.  
witchcraftes, and bewitched the people of Samaria, saying that he was a man that coulde do great thinges. Whom they regarded, from the least to the greatest, saying: This man is the power of God, whiche is called great. And him they set muche by, because that of long tyme he had bewitched them with sorceries. But as sone as they gaue credence to Philip, they were baptised, of the kyngdome of God, and of the name of Iesu Christ, they were baptised, both men & women. Then Simon hymselfe beleued also. And when he was baptised, he continued with Philip, & wondered, beholding the myracles and signes, which were shewed.

A man there was amonge the Samaritans, called Symon, a deceiver of the people, and a practiser of delusions and inchauntemetes, who, before that Philip came thither, practised in that citie, magike arte, & by his counterfeyt miracles, & monstrous thinges against nature, had he made the Samaritans fonde on hym and folyshe, who were besydes of their owne selues, superstitious, & much enclined to deuylsh enchauntemetes. By meanes of suche falsehood and decepte, auaunted he him selfe before the simple and plaine people, whiche werlyghtly perswaded to superstition, boasting that he was an excellent Prophete, vnto whom all the Samaritans fro the highest to the lowest, gaue good hede. But nothyng had he done in Iesus name, and therfore they, But as sone as they gaue credence to Philip, pes. 32.  
as people astonyed at suche monstruouse sightes, whiche he eyther fayned by craft of iuglyng, eyther els broughte to passe by helpe of deuylles, sayd: this felow is goddes owne right hande whiche is called mighty. Many a day had he bene with them, and long had he made them with his sorcery to dote vpon hym, and therfore when he had once gottē hymselfe a name with the of great estimation, many one beleued hym in all that he taught. But after he perceyued Philip able to worke miracles in dede, & that more spedely then he coulde dooe, and also more surely at thynuocation of Iesus name, and the Samaritans quite fallen fro him to Philippes beliefe, who brought the a gladfom message of y<sup>e</sup> kyngdō of god, & of Iesus Christes name, not bragging of himselfe, as Simon dyd, but setting forth Christes glozy w<sup>th</sup> miracles right famously, and promysing eternall saluacion to all, that after baptisme once receyued, would professe that name, and sawe many one as well men as women receiue baptisme: at the last Symon also hymselfe receiued Christes sayth, and when he was baptised, begon to be of Philippes parte, more for ambicio and desyre of worldly praise and vaine glozy, then for any loue he bare to Iesus. For as he was perfytye sene in all artes magickall, so sawe he nothyng done by Philip, thorough suche maner falsehood and decepte, wherfore when he behelde sum miracles set furth by hym, whiche were of no small wright and valour, (as be al we lnyghe that enchauntes worke, as to make a dragon flyghe, or a strawe crepe,) but deuils to be caste out of a man with a worde, and men that were taken with a palsey to be deliuered therof at a word, he marayled much  
then mette baptised bothe men & women. 33.  
therat,

## The paraphrase of Erasmus vpon

therat, as a man greatly astonied by what feate subtilitie, or by what power might suche thynges be brought to passe.

**The terte.** ¶ When the Apostles whiche were at Ierusalem, heard saye that Samary had receiued the worde of God, they sent vnto them Peter and Iohn. Which whā they were cum, praised for them, that they myght receiue the holy goost. For as yet he was cum on none of the, but they were baptised onely in the name of Christ Iesu. Whā layed they their handes on them, and they receyued the holy goost.

But whan thapostles whiche than were at Ierusalem, had hearde tidinges how the Samarites, a sorte of carnall people, and the same not cleane boyd of idolatrie, had louingly receiued at Philippes preaching the worde of god, they wer right glad, and sent to them Peter and Iohn, the chiefe of all thapostles, to ratifye that, and see it well finished, whiche Philip had begon. These two being sent to ratifye that was begon, whan they had learned at their cōmyngh thyrther, howe Philip had christened many one, gaue thanks to God. Philip, and those that were with him, made petition to the apostles in theyr behalfe whiche were christened, that they might receyue the holy ghost, & that suche that were censed than by baptisme of all their sinnes, might receyue the gifte of god also more largely, lyke as they had doē, whiche being altogether in a highe parlour, first befoze all other, receyued þ holy ghost. For as yet was not the holy ghost cum vpon any of them, sauyngh that they wer onely christened in Iesus the lordes name. This authoritie to baptise, had the deacons geuen them, but to laye hande vpon the baptised, wherby was geuen the holpe ghost, was reserued vnto thapostles alone, and their successours. Thapostles than, as sone as they were desyred, layde their handes vpon them, and they forthwith in a visibler token, receyued the holy ghost which endowed their spirites with liuely strength like vnto the fyre, and enriched their tounge with an heauenly eloquence.

**The terte.** ¶ When Symon sawe that thorough laying on of the apostles handes, the holy ghost was geuen, he offered them money, sayng: geue me also this power, that on whome soeuer I put the handes, he may receiue the holy ghost. But Peter sayde vnto hym: thy money perissheth with the, because thou hast thought, that the gift of God may be obtained with money. Thou hast neither parte nor felowshipp in this busines. For thy herte is not right in þ sight of God. Repent therefore of this thy wickednes, & pray God, that the thought of thyn herte may be forgiven the. For I perceyue that thou art ful of bitter galle, & wrapped in iniquitie.

Whan Symon the very same that was becom of a wicked enchaunter, no better a christen man then he was an enchaunter, perceyued that thapostles by laying their handes vpon them that wer baptised, gaue an heauenly gifte, bicause he would wante nothing that might auance himselfe, and his owne commodities, profered them money, sayng: geue me this power also and authoritie, that whom soeuer I lay my handes vpon, may receyue þ holy ghost. This deuilish inchaunter thought that money might with all sortes of men, bring euery thyng to passe, beyng not to learne that who looketh for gaynes, must be at sum expences: his mynde was to bye and sell for gaynes. And here eftsones was an other sprynge of no litle myschefe in the church. Ananias and Saphira were punished for their dissimulation. And so was this an example to be repelled forthwith veray Charply, whiche, yf it had ben receyued, shoulde haue vtterly subuerted all sinceritie of Christes religion. Peter therefore declaryng to all other, what busshoppes ought to do agaynst Symons



Symons disciples and folowes, made aunswere in this maner: It were better that this thy money that thou goest aboute to corrupte other with, were at the deuill, and thou together with all, whiche art now becum of thine owne sekynge for, þ most wretched vntyrfe of all other lyuing, for as muche as thou thinkest that the gifte of god (wiche like as he of his bountifull goodnes geueth to vs freely, so would he that we shoulde freely departe with the same to other) may be bought for money. Thou canste be here no partener of any benefite, nor haue any thinge to do with vs in this oure office of preaching, or geuing the holy ghest, whiche we of a playne and a sincere minde to godwarde, haue taken in hand. For though thy body be dipped in water, yet art thou for all that, vncleane herein before god. But yf thou continue styll in this thy noughtie and deceytfull mynde, nothyng shall thy baptisme auayle the. Wherfore than be soye for this thy noughty purpose, & aske god for geuenes, if thou may in any wise cum by forgeuenes of so outrageous a crime, whiche though it was not already in acte persourmed, yet so haddest thou purposed it in mynde, that the leauing of it vndone, was not longe of the, and an yll example, of all other most dangerous brought in therby amonge the faythful of Christes congregation. God putteth suche in commission to dispece the gistes of his most gentle spirite, whiche be of a pure and sincere herte. I see plainly that thou art of no cleane conscience, but infected with poysonfull couetise and ambition, and tyed by meanes therof, with the bondes of sin. For the releasement wherof, pray thou must vnto god with weaping teares, that the great vengraunce of his wrath, whiche thou hast through so haynous an acte prouoked, may not light vpon the.

Thy bette  
is not right  
in the sighte  
of god.

Accept ther-  
fore of this  
thy misde-  
mes, &c.

¶ Than aunswered Symon, and sayde: praye ye to the lord for me, that none of these thinges whiche ye haue spoken, fall on me. And they, whan they had rectified, and preached the worde of God, returned toward Ierusalem, and preached the ghospell in many cities of the Samaritans.

The text.

¶ Than Symon beyng more atrayed of goddes punishment, then he was for his euill doyng penitent, sayde to Peter: doce ye rather pray to the lord for me, that none suche mischiefe as ye haue rehearsed, betyde me. Here thou seest, Theophilus, two Simons compared together: in thone is declared, what we ought to flye fro: in thother, what is for vs to folow. After that Peter & John had well approued by their authoritie, and made bp all perfyre Philippes preaching at Samaria, and had taught many thynges whiche they themselves had learned of their mayster Iesus, they came backe agayne vnto Ierusalem, and by the way, preached the ghospell to many bilages and small townes of the Samaritans, alwayes in hade with that, that their maister commaunded them to dooe.

Praye ye to  
the lord for  
me, & none  
of these the  
ges. 30.

¶ The angell of the lord spake vnto Philip, saying: arise, and go toward the south vnto the waye that goeth doun from Ierusalem vnto the cite of Gaza, whiche is in the desert. And he arose and went on. And beholde, a man of Ethiopia, a Chamberlayn, and of great authoritie with Candace queene of the Ethiopians, and had the rule of all her treasoure, came to Ierusalem to worship. And as he was in his repaire home agayne, sittinge in his chariot, he read what the prophete.

The text.

Philip who was muche desirous that the ghospell might cum forwarde, mette with an other pray. For good men be seldome withoute occasion to do

## The paraphrase of Erasmus byon

good. For an angell of the lord priuely warned hym, and sayde: aryse & take thy Iorney southward, and kepe the high waye that leadeth from Ierusalem vnto Gaza, I meane olde Gaza, whereno man nowe dwelleth, nigh vnto the sea. Philip was ready at thangelles commaundement, and set forth on his way, as a man might perceyue in him a chearefull courage, mete for a byshop to haue, as ofte as neede shall require to assure any to the gospel. But like as the setter furth of interludes appointe th time for his players to come and goe, euen so doeth here the angell moderate the setting out of these two persons, and their meeting. For at y same tyme, as god would haue it, a certaine gelded man, being a Chamberlayne, toke his iourney: a person halfe maymed, in that he lacked his shewes, by reason wherof he was not a perfecte man of body, but right wyse for all that, and of a manly stomacke: an Ethiopian bozne, blacke skynned, but one that he coude sone after be clothed with a garment of a labes flece, immaculate, as white as snowe, and chaunge his naturall complexion in the fonte of baptisme, a head officer to Candace quene of Ethiopie, whome she had made her high treasurer. Here speake we of a sorte of people delicatly brought vp, by reason of thyr excessse and superfluitie, which are well woorthy to be in subiection to a woman. Riches is the noysher of all superfluitie. This man of a deuout mynde, had taken his iourney towarde Ierusalem. For y temple there was of so great renoume, that diuers nations, yea oute of far countreys, came, and brought with them sundry gyftes. In consideration wherof, the priestes had muche disdain and hatred at them, that sayde this temple should be once destroyed. This chamberlayne meant well and godly, but so wile was he deceyued to seke in the Jewes temple for religion, whence it was euen then all ready to depart vnto the heathen. And as he was in his repayre homewarde, sitting in his chariot, he mispent not the tyme in fables, or elles in slepe, but for the loue that he had to religion, was in readyng Esaye the prophete, declaring to vs where we ought to seke for Christ. For in temples is not he hydden, but in bookes of holy scripture.

And behold  
a man of  
Ethiopia.

The text.

¶ When the spirite sayde vnto Philip: go neare, and soyne thy selfe to ponder charret. And Philip came to hym, and heard hym read the prophete Esaye, and sayde: vnderstandest thou what thou readest? And he sayde: howe can I, except I had a gyde? And he desired Philip, that he woulde come vp, and syte by hym. The tenour of the scripture that he read, was this: He was led as a shepe to be slayned like a lambe dumme before his shearer, so opened he not his mouth. Because of his humblence, he was not esteemed. But who shall declare his generacion? for his lyfe is taken from the yeares. The Chabrelaine aunswere: ed and sayde: I praye the of whō speaketh the prophete this? of hymselfe, or of some other man.

¶ Whan Philip had here in his waye, mette with hym, the angell warned hym agayne priuely, and sayd: go to, and approche thou neare vnto this charret. Whan Philip had made good speede thither, he heard the Chamberlayne readyng Esay the prophete, and streyght therupon perceyving his good zeale, and endeuour vnto religion, sayde to him: vnderstandest thou what thou readest? Chan answered he: howe should I vnderstand, a man as I am geuen wholly vnto tempoꝛall busines, except I had one to expounde to me the secret sence and meaning of the prophete? And with that desired Philip, y he would step into the chariote, and sit by hym, that they might the moze commodiously talke togyther. Up went Philip and sat by the Chamberlayne. Marke me how well doth Philip here resemble a trewe preacher of the gospel, and how plainly

plainly in this chamberlayne, is such the heathen people described, as couet to knowe Christe. There must nedes be wonderfull great increase of all godlynes, where the one hasteth in muche desyre to teache, the other hartely biddeth hym to his compaynie, desirous to learn. Here was nothyng done by chaunce, god did sette al in rule and order. For this chamberlayne happened for his parte, vnawares, vpon that place of the prophete, whiche described Iesus Christ.

This was the place of Esay: he was led as a shepe to be slayne, and as a lambe helde he his peace before the person that clypped hym, and not once opened his lyppes. Because of his humblenes he was not esteemed. Who shall declare his generaciō: for his lyfe is taken awaye from the earth. This texte of Esay, whan Philip had repeated to hym, the chamberlayne was more enflamed with ardet affection to knowe whom the prophete spake of, and said: of whō, I praye the, speaketh the prophete these wordes, of hymselfe, or of sū other. See how apte this chamberlayne was to learne. He had heard that Esay hymselfe was cut in pieces at commaundement of kyng Manasses, with a wodden sawe, and ignorant was he not, that prophesies laye sumtymes after such the sorte so doubtfull, that what seemed to be spoken of this person or that, after the historical sence, oftentimes myght after a more priuey or mystical sence, pertaine to another. But easye is it to teache that person, whiche in such the wyse demaundeth.

Philip opened his mouth, and began at the same scripture, and preached vnto hym Iesus. And as they went on theyr waye, they came vnto a certayne water, and the Chamberlayne said: see, here is water, what doth let me to be baptised: Philip sayd vnto him: if thou beleue with all thyne herte, thou mayest. And he answered, and sayd: I beleue that Iesus Christe is the sonne of God. And he commaunded the charer to stande still. And they wente downe both into the water, both Philip also the Chamberlayne, and he baptised hym: And as sone as they were come out of the water, a spirit of the lorde caught awaye Philip, and the chamberlayne saw hym no more. And he wente on his waye reioysing: but Philip was found at Azotus. And he walked thowrout the cōstrey preachinge in all the cities, till he came to Cesarea. The texte.

Then Philip, as one that was ready with tyght good will to teache, opened his lyppes, and begynnyng at this place of the prophete, expounded to hym briefely the principall poyntes of the gospel, that is to saye, that this person, whō the prophete spake of, was the sence of god, throughe whome god had decreed, and by his prophetes promysed, frely to saue all that woulde put theyr truste in hym, and that he would for this cause haue hym to be bozne a gayne very man of the virgin Mary. And whete the one natiuitie and eke the other cannot be in worde expessed, whether it be his eternall generaciō of his father, whiche from euer was withoute circumscripcion of tyme, or that he once had of the virgin, by the holy ghostes handy worke withoute mānes help, takyng so vpo hym mannes nature, that he departed neuer from his godhed, the prophete Esay seing this in spirite, and muche astoynd therat, sayde: who shall be able to declare at lēgthe his generacion: furthermoze that he was the trew paschall lambe, for whose deathes sake, his father had appoynted to deliuer, not onely the Iesraelites, but al other naciōs also, from bondage of synne, and from death euerlastyng.

And therfore deliuered he hym into the handes of the priests, scribes, phariseis, and head men amōg the people, who brought him after ward vnto Pilate, beyng than iudge and lieutenant of the p̄tience, to the intent he mighte



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be crucified. And for as much as his will was to dye for our sakes, no answer made he before him for his releasement, but as he had bene a shepe, suffered patiently all their mockes, and all their punishments. But there hid he the puissance of his diuine power, and submitted himselfe for mans sake, to the lowest degree of humilitie. The Iewes supposyng verely that he was none other thyng at all, than he seemed to be, condemned hym, and putte hym to death. This is it undoubtedly that the prophete speaketh of: In his humblenes is his iudgement exalted. An innocent is to death condemned, whiche shall cum once agayne on highe, and surmountyng all other, and shall iudge the quicke and the dead. But god the father hath called his sonne backe to life agayne the thirde daye. After what time of his resurrection, was he the space of forty dayes conuersant on yearth, bothe seen often, and felte of his disciples corporally, and than finally in syght of them all, liste by he was into heauen. And the tenth daye after his ascencion, sente he downe from heauen the holy ghost, who in suche wyse inspired the apostles hertes and their tounge alse, that they mighte without all feare, publishe vnto all people through out the world, Iesus of Nazareth, for the chiefe authour and fountayne of lyfe, and health euertlastyng, not by any helpe of Moses lawe, but by faythe and baptisme. Of all these poyntes rehearsed, none there is, that Moses lawe hath not in figures signified, that the prophetes haue not before spoken of, yea that Iesus hymselfe hath not taught and promised. The chamberlayne, whyles that Philip was declaring to hym these poyntes of the gospel, with other many mo, was ware by chaunce, of a litle spring of water, fast by the waye, and sayde vnto Philip: why prolong we so great and weyghtye a matter? See where water is at hande. Thou hast nowe enformed me, and I am allready. What shall let, but that I maye forthwith be chrestened? Than answered Philip: there is no let at all, yf thou stedfastly beleue, and kepe w all thy herte, those thinges whiche I haue taught the. This promyse alone is made at baptisme. Than answered the chamberlayne right gladly: I beleue that Iesus is the very same Christ, who the prophetes hath promysed, & I beleue that he is the sonne of god, for whose sake, all men haue profered the, health euertlastyng. Philip caused the chariot furthwith to stand styll. It was a noble carriage, richely garnished, a semely for hym that was an head officer to a barbarous queene. But downe alowe must he come, that shall be founde mete for baptisme, and strip himselfe naked of all garmentes. Bothe wente down into the water, and there Philip chrestened the chamberlayne, a poore man, the riche, a simple and an abject, the puyssaunt and mightie, a man in himselfe right perfect of all his lymmes, the vnperfect that lacked parte of his members, a Iewe, the Ethiopian. So litle regarde here was had to mannes personage. There is no disagreeunce where is sayth in Iesus Christe, and consent of mynde together in one accorde. After baptisme, there was neyther chamberlayne, nor Ethiopian, but a newe creature. And as for Philip, as sone as he was come out of the water, an aungel of the lord toke him away, and more of him saw not this chamberlayne, neyther after desyred he to haue his teaching, being once inspired with the holy ghost in baptisme: but as one righte glad at the hert, that he had learned Christes sayth, made an ende of his iourney, that he might at home like wyse publishe the name of Christe among his countrey men of Ethiop. Finally the aungell set Philip downe in the nexte citie

And as the  
ment on  
their waye.

With affore  
as the tree  
come out of  
the water.



cltie called Asotus, whence he came: and taking thence his iourney, in euery place, where village or towne did lye in his waye, he preached the gospell, vntyll he came vnto Cesarea, a citie in Palestine, where his dwellinge was.

The ix. Chapter.

And Saul, yet breathyng out thieatynge & slaughter agaynst the disciples of the Lord, went vnto the hie pueste, & despyed of him letters, to cary to Damasco, to the Synagogs, that if he found any of this waye, (whether they were menne or women) he myghte bring them bound to Hierusalem. And when he iourneyed, it fortuned that as he was come nygh to Damasco, soddey there shyned rounde about him, a light from heauen, and he fel to the earth, and hearde a voyce sayinge to hym: Saul, Saul, why persecutest thou me? And he sayde: what arte thou lord? And the lord sayde: I am Iesus, whom thou persecutest. It is harde for the to kyche agaynst the prycke. And he both tremblyng, & afforned, sayde: lord, what wilt thou haue me do? And the lord sayd vnto hym: arise, & go into the citie, & it shalbe tolde the what thou must doe.



While these thynges were in doing, Saule in all his pcedynges agaynst the Christians, expessed muche crueltye, not onely within the walles of Hierusalem, but where els he perceyued that the disciples, whiche were scattered abroad, had spred also the worde of the gospel, purposyng than more and more with himselfe not onely to threaten them and to enprison, but to kyll ad murder them in sundry wyse, wente vnto the hygh Byshop, to thentent that by mainrenance of his authozitee, he myght the soone consume them: & despyed to haue his letters of commission, not only to citie nygh thereabout where he had already exercised his crueltye, but vnto Damasco, a citie in Phenicia, far of from Hierusalem, dyrected vnto the Synagoges of y<sup>e</sup>. He wes there dwelllyng, for that ende that he might, thoro we their ayde, at commaundement of the high Byshop, byng fast bounde to Hierusalem, whome soeuer he had taken faultie in this heresye, eyther menne or women. These and suche lyke thynges was Saule moued to doe, of a plaine and no dissemblyng mynde, supposyng with himselfe, accorpyng vnto the Lordes saying, that his deuoure and seruice herein, was pleasaunt to God. And therefore God suffered not his handes to be polluted with innocentes blood, but called hym abacke in the myddes of his rage. For whan he was almoste at his iourneyes ende, not far from the citie Damasco, a sodayne light from heauen, shone about hym: and sodaynly, as he was fallen for feare vpon the ground, hearde he a voyce, sayinge vnto hym: Saule, Saule why dost thou persecute me? Then Saule as one stricken w<sup>th</sup> a great maruaile who he should be, that on hygh aboue, and so myghty, complayned of wrogg, as it were done by his frende, and in doubt whether he were some aungell, or els God himselfe, answered fearfully: who arte thou, O Lord? Then sayde he: I am the same Iesus of Nazareth, whome thou supposest to be deade, wherreas I dooe liue & reigne in heaue. But thou in persecucio of my disciples, and of my name, dost persecute me also, vniawares thereof. But all thy labour is in vaine. For it shall be harde and paynfull for the, to beate thy heeles agaynst the prycke. For thy stryking is not agaynst manne, but agaynst god, whose wil

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no manne is habile to resiste. And herfoze thine offence herein, is double the more, and nothing shalte thou preuaile thereby, and yet doethy selfe a shewde turne. Saule hearyng this, trebled for feare, as one amased, sayde: Lorde, what wylte thou haue me doe? By this answer, his erreure appeared to haue cumme of plaine ignoraunce, and of no malice. To instructe once suche persons, it were sufficient. But it was expedient that an high and fierce stomake, were plucked downe, and suche one that mynded nought els but to threaten and kille, were made afrayed, to the intent he myght be easly taught. Than sayed the lorde to hym: aryse and goo into the cite. There shalt thou learne what is for the to do. The lord stryket man in suche a sorte, that it maye be for his health: so he casteth downe, that he may set vp, so maketh he them blynde, that he maye lighten them. Saule beyng in his cruell rage, was throwen downe headlyng, but after that he became meke and ready to obeie, he was byd stande vp.

**The text.** ¶ The men whiche iourneyed with him, stood amased, hearyng a voyce, but seynge no man. And Saul arose from the earth, and when he opened his eyes, he sawe no man. But they led hym by the hand, and brought him into Damasco. And he was thre dayes without syght, and neither did eate nor drinke. And there was a certayne discipule at Damasco, named Ananias, and to him sayde the lorde in a visio: Ananias? And he sayde: beholde, here I am lorde. And the lorde sayde vnto hym: aryse and go into the strete, whiche is called streyght; and seke in the house of Judas, after one called Saule of Tarsus. For beholde, he prayeth, and hath seene in a visio, a man named Ananias cummyng in to him, and puttynge his handes on hym, that he might receiue his syght.

Whyle these thinges were thus in doynge, the men that went with Saule, in his iourney, stood amased, hearing certainly one talke to Saule, but seynge no man. Than Saule vpon good comforte that he toke hereof, arose vp. The firste step to vertue is to be set vp on foote. And beholde agayne an other myracle, although his eyes were open, he could not see. Than those that came in his company, lead him by the hande into the cite of Damasco. And yet was not he than forthwith admitted to the gyfte of the holy ghoſte, that it should be noted of vs that came after for an example, howe it were not mete to laye hande forthwith vpon eache person, but firste to see thyn that are newely instructed, diligently tryed, and prepared by fastynge, a prayer. And herfoze thā, lyke as the apostles abode at Hierusalem ten dayes space, in expectation of the holy ghoſte, so taried Saule at Damasco thre dayes, seynge none yearthlye thyng with his corporal eyes, but thynward eyes of his soule, were in y meane space clearly illustrate: al that whyle receyuyng no foode, but his mynde was fed the meane time with heauenly doctrine. ¶ Here was the same tyme at Damasco, a discipule, (for so were they thā called whiche had receiued the gospell,) named Ananias. The lorde had piked out this Ananias, by whose handes his pleasure was bounteously to replenishe Saule wth giftes of his holy spirite. And therfoze hym spake he vnto beyng a sleape, in his dreame, and sayd: Ananias: He on the other part anon perceiuing that god called him, made answer: lo I am here lorde: as who sayth disclosynge a true christian herte, ready at all commaundementes. Than sayde the lorde: arise vp and go thy waye into the strete, whiche they commonly call streyght, and aske at Judas house for one Saule, who was borne in Tarsus. For lo, there is he in prayer, sayng to haue grace and liberall comforte from vs. At the very same tyme, Saul lykewise as he was in prayer, thoughte y one Ananias, had entred into y house to him,

and

And there  
was a cer-  
taine disci-  
ple.

and layde his handes vpon hym, to thintent he myght receyue agayne his eyesight. Euen so the lord prepared in theyr mutuall vision eache one for other.

**C** When Ananias answered: lord, I haue heard by many, of this man, howe muche e- The text.  
uill he hath done to thy seruants at Iherusalem: and here he hath authoritie of the hygh pri-  
ests, to bynde all that call on thy name. The lord sayde vnto hym, go thy waye, for he is a  
chosen vessel vnto me, to beare my name before the Gentyles, and kynge, and the children  
of Israel. For I will shewe hym, howe great thynges he muste suffer for my names sake.

But Ananias soze afrayed at the name of Saule, who for his cruelty, was  
than muche spoken of among the christians, made aunswere: I haue hearde  
lord, of many one, howe soze this man hath vexed thy blessed saintes at Ihe-  
rusalem, and yet not so contented, but nowe is he hither come also, breyng put  
in authoritie by a streyght commission from the hygh byshoppes, to laye the  
al fast in fetters, that call vpon thy name. Hereunto the lord agayne made  
aunswere: I knowe right well how ye my wyse are muche afrayed of that  
raucnous wolfe.

But there is no cause why thou shouldest feare. For that wolfe haue I ch-  
ged into a right gentle shepe. Wherefore see thou go vnto hym boldly. For  
hym I haue chosen to myne owne selfe, as a notable instrument, to carye my  
name before the heathen, before kynge of the yearth, and the children of Is-  
rael. What he hath done hyther to, was not done of malice, but of a zeale to the  
lawe of his countrey. And forasmuche as of plaine ignorance, his iudgemēt  
failed hym, sum tyme hath he shewed of his towardnesse, how earnest a defen-  
dour of my gospel, I am lyke to haue of him, in tyme to cum. Hitherto hath he  
stryuen against the professours of my name, beyng armed therunto with bul-  
les from the high byshoppes, with threatnynges, and with fetters for them.  
Hereafter more manfully shall he fight and stoutly, beyng armed but with  
my spirite, and gyfte with the sword of my euangelicall worde, agaynst all  
them that hate my name. For the glory and renoume wherof, far greater af-  
fliction shall he willingly suffer, than nowe of late he prepared agaynst you.

**C** And Ananias went his waye, and entred into the house, and put his handes on hym, The text.  
and sayde: brother Saule, the lord that appeared vnto the in the waye, as thou canst see,  
hath sent me, that thou myghtest receyue thy sighte, and be filled with the holy ghost. And  
immediatly there fell from his eyes, as it had bene scales; and he receiued sight: and arose,  
and was baptised, and receyued meat, and was comforted.

Ananias, well encouraged at these wordes, depatted thence, and entred in-  
to Judas house: he founde Saule praying, and layde his hande vpon hym,  
and sayde: brother Saule, the lord Iesus Christe, that appered vnto the in  
the waye, as thou wast cumming hither, hath sent me to the, to the intēt thou  
shouldest receiue thy sight agayne, & be replenished with the holy ghost. Ana-  
nias had breth spoken these wordes, but there fell from the eyes of Saule in  
the same place, as it were certaine scales of a fishe, & so recovered he his sight.  
And immediatly he stode vp, and was baptised. After that, whan he had recei-  
ued sum foode, he was well strengthened. In this maner that excellent cap-  
taine of Christes gospel, & he that shoulde soone after, obscure the glory & re-  
noune of other his apostles, receyued at the hand of Ananias, a poore and hū-  
ble disciple, the holy ghost, before that he receiued baptism. But nothyng is  
done out of ordre, that is done at Iesus Christes commaundement, who Saule  
hadde for his teacher. For so had he gyuen his apostles authoritie, that he  
would

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would neuerthelesse reserve vnto hymselfe, the higheste authoritie of all the whole matter.

**The terte.** ¶ Then was Saule certayne dayes with the disciples, whiche were at Damasco. And straightwaie preached Christ in the synagoges, howe he was the sonne of God. But all that hearde hym, were amased, and sayed: is not this he that spoiled them whiche called on this name in Hierusalem, and came hyther for that intent that he might bring them bounde vnto the highe priestes? But Saul increased the more in strength, and chesed out the Jewes whiche were dwelling at Damasco, affirming that this was very Christ.

¶ Then Saule beyng sodainly chaunged, abode for certayne dayes in company with the disciples, whiche were at Damasco. And without any further delaye, he begonne furthwith euen there, contrary to the bishoppes commaundement, to sette vpon the offyce that he was appoynted vnto by Christ. And he wente into the Jewes Synagoges, and published openly and frankly, affirming that Iesus of Nazareth was the sonne of god, for whose sake alone, all men shoulde haue profered them, accordyng to the Prophetes sayinges, health euerlasting. The Jewes, which knew of Saules cruel fiercenesse agaynst the Christians, by the rumoure that was bruted abroad, reioysing that they had gotten suche a vakaunt defendour of Moyses lawe, when they had hearde that he did so earnestlye preache Iesus name of Nazareth, they meruayled what had chaunced vnto the manne, that he was so sodainly quyte altered, and sayed amongest themselves: is not this the same Saule, who of late did all that euer he could, assaulte them that called vpon this name at Hierusalem, whiche name he blaseth nowe abroad, and famously publisheth: and nowe but of late came hyther, purposely to take all suche persons, (yf he myght fynde any here) and to bring them faste bounde to the highe Bishoppes, there to be punished at theyr wyll and commaundement? Howe cunneth this to passe, that he hathe so sodainly caste of his Jewythe condicions, and forsaken Moyses, and hathe become a professoure of the crucified? But Saule, whome that name in betray dede than better agreed with, after that he once became of a troublesome person, a teacher of sobernesse and quiet libertee, so litle was afrayed at suche maner sayinges of the Jewes, that he beyng euery daye the better strengthened with spirituall comforte, comforted and muche troubled the Jewes that were dwelling at Damasco, affirming constantly, and prouing by the testimonies of holy scripture, that Iesus of Nazareth, whome he had befoze of ignorance persecuted, and dyd nowe preache, was the trewe Messias that was promysed to the worlde, and that none other shoulde be borne hereafter, at whose handes the Jewes ought to looke for euerlastyng health.

**The terte.** ¶ And after a good whyle, the Jewes tooke counsell together, to kyll hym. But theyr saying wayte was knowne of Saule. And they watched the gates daye and nyght to kyll hym. Then the disciples toke hym by night, and put hym thorow the walle, and let hym downe in a basket. And when Saule was come to Hierusalem, he assayed to compell himselfe with the disciples: but they were all afrayed of hym, and belieued not that he was a disciple. But Barnabas tooke hym, and brought hym to the Apostles, and declared to them, how he had serued the Lorde in the waye, and that he had spoken vnto him, and how he had done boldly at Damasco in the name of Iesu. And he had his conversation with them at Hierusalem, speaking boldly in the name of the lord Iesu.

¶ When Saule had taken suche an enterpryse vpon him, many dayes at Damasco, no litle to the disciples ioy and comforte, and not without a greate rumble



trunble and murmour of those, that did not than beleue, the Jewes at length layed theyr heades in counsell together, to thintent that they might (by lyng in wayte for hym) slaye hym. ¶ What a nation is this that murdereth men / Paule reasoned, taught, and banquished the Jewes with testimonyes of theyr owne lawe, as it were with theyr owne weapons: But there was no thyng els with them, but conspiracies, strokes, prisons, stripes, and sondry kyndes of death. But this had the lord by promise, assured his wel beloved seruantes of, that they shoulde not lose, no not a haire of one of their heades, excepte his father suffered it. The tyme was not than come for that excellent warryoure to dye in the gospelles cause, he had than many battels behynde, to fyght for Christes people, many daungerous perylls were to come, for him to sustayne in fyght of battell, many cities and countreys were lefte for him to subdue by goddes holy worde, and to call vnto Christes yoke. ¶ Wherefore Paule, as it was goddes wil, had warnyng that y Jewes laye in wayte for him, insomuche that they kept the gates day and night in watche for him, that he should not away escape, but that they would kil him. To bring this acte to passe, they had procured them ayde of the Lieftenaunt of the cite, who was the debytie of kyng Aretas, so thintent that yf they priuey watehe had not wel proseeded to theyr purpose, they woulde neuertheless openly & by force slay him.

They wateched the gates day and night to kill hym.

The disciples than, contruyng in their myndes, how that the lesse the person cared for himselfe, the more was he worthy to be saued, woulde not suffer so baliant a warryer in Christes worde, peryshe. ¶ Wherefore they hydde him, and by night let hym downe by a corde of the towne walles, in a basket. ¶ Euen so often tymes, yea, bolde and baliaunt capitaines do runne awaye, to thintent that they maye, accordyng to the prouerbe, be able to fyght agayne.

¶ What a woondze is it to see y course of thinges turned vpside downe: Now lurcheth he in coyners & starteth away, who a litle before with many sore threnynges persecuted: and now prouide they to saue Paule's lyfe, whome he before inuented crafty meanes to slay. After this, whā he was once come to Hierusalem, and would haue accompanied with the disciples, with whome y olde Saule was to wel known, Paule as thā vnknewen, al were afraied of him, as the shepe of the woulfe: not trustyng his wordes that he was a disciple, rallyng well to their remembraunce what crueltie he was wonte to expresse, in persecutyng Christes flocke. They suspected than that some priuey wyless had beene cloked vnder the name of a disciple. But Barnabas the Leuyte, of whome we spake before, that knewe what was done concernyng Paule, brought him to thapostles, before whom, he declared all the whole matter, how the lord had appeared vnto him as he was goyng to Damasco, & spake to him, and how sodely his mynde was chaunged, and how frackly and frely he had preached the gospel in Iesus name the lord. Thapostles reioysed thereat, and with their honeste rehearsal, commended hym to the whole companie. So was he for a tyme, busylie occupied at Hierusalem, keepyng companie with thapostles, and disciples, & boldely there professyng, and preachyng the name of the lord, whiche he had of plaine ignozanner, persecuted.

¶ And he spake, and disputed againste the Grekes, but they went about to slay hym, whiche whā the brethren knewe, they brought him to Cesarea, & sent hym south to Tarsus. Then had the congregacions rest throughout all Jewry and Galile, and Samaria, and were edified, and walked in the feare of the lord, and multiplied by the counforte of the holy gode.

The texts.

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And that did not he onely before the people of Hierusalem, nothyng afrayd of the reprochfull name of an Apostata, because he had swarued from the bishopps trade in religion, but preached lyke wyse Iesus name before the Gentyles, whiche for the great renoune of that cite, dwelled than at Hierusalem, and before the Jewes, whiche were bozne among the Grecians, reasonyng with them, and by verye testimonies of the lawe, prouyng that Iesus was the sauour of the worlde. But in no wyse coulde they abyde suche libertie of speache, & therfore resorted to suche, as they were wonte to do for ayde agaynste him, whome they were not able in disputacions to vanquishe, searchinge oute some waye to slay Paule. Suche bee their disputacions, that are of Jewyshe condicions. And euen than were priuie wyles also inuented to betrappe him withal, whan that he leaste thought vpon any suche daungier. After that the brethren knewe of this, lest any thyng should betyde hym other wyse then well, they conueyed hym awaye vnto Cesarea Philippi, whiche is a cite in Phenicea, and sente hym estones thence vnto Tarfus, in Cilicia, where he was bozne. For by meanes of Paules wanderyng about, and his leadyng from place to place, the gospell well prospered. In the meane while, after the tyme of persecucion was well ouerblowen, the congregacion of disciples, whiche than were disparshed thozoughout all the partes of Iurpe, Galile, and Samarye, in the whiche cuntreys principally taught the lord, and where before all other places, he commaunded that his gospell should be preached, lyued at some reasonable quietnes, takyng comfote eache one of other, thozowe mutuall vnitie and concozde: and what for the smalle regard they had to mannes threatnynges, and the dayly increase besydes of theyr nuber, they were well edifyed in Christes saythe, lyuyng in feare of the lord, and replenished in tyme of aduersitie with spirituall consolacion of the holy gost. This was it vndoubtedly that the lord had promysed them: in the worlde ye shal bee well assured of trouble and aduersitie, but in me shall ye haue quietnes of mynde, and ghostely comfote.

**The text.** And it chaunced as Peter walked thozow out all quarters, he came also to the same cits, whiche dwelt at Lydda. And there he found a cetrayne man named Eneas, whiche had kept his bed eyght yeaes, and was sicke of the palsey. And Peter sayd vnto him: Eneas, the lord Iesu Christe make the whole: arise, and make thy bed. And he arose immediatly. And all that dwelt at Lydda and Saron, sawe him, and turned to the lord.

It befell that Peter, whyles he as a vigilant shepheard, of a stoute courage, wente abrode, trauelyng many countreyes, nowe these to bisyte, nowe those, came also vnto the holy saintes that dwelt at Lydda. That Lydda is a cite on the sea syde in Palestine. There foude he one called Eneas, who had layne bedyed eyght yeaes before. For he was taken with a palsey. Peter thā tyme imbyng the lordes commaundement, that what house soeuer they came into they should heale the sicke, for it were not syttryng for bodelye diseases to raigne, where spirituall physycions be present, sayde to hym: Eneas, Iesus Christ make the whole. Arise, and make thy bed. Immediatly vpon these wordes spoken, he rose vp whole, and made his bed himselfe. This was a token of perfyte health. Whan they sawe hym sodenly made whole by vertue & power of Iesus name, who had laine bedyed so many yeaes, as many as dwelt at Lydda, & Saron, a towne on the sea coaste nyghe vnto Lydda, were couerted to the lord, and professed the name of Iesus Christe. And so of one  
whiche

which was restored to his corporall health, were many a one moued to health of soule.

¶ There was at Joppa, a certayne woman, named Tabitha (whiche by interpretaciō, *The text*  
is called Dorcas) the same was full of good workes and almes dedes, whiche she did. And  
it chanced in those dayes, that she was sicke and died. Whom when they had washed, they  
layde her in a chamber. But forasmuche as Lydda was nigh vnto Joppa, and the disciples  
had heard that Peter was there, they sent vnto him, desyring him that he would not be  
griued to come vnto them.

There was agayne at Joppa, a disciple called Tabitha, whiche with the  
Grekes signifyeth Dorcas, with þ̄ Latynes Caprea, which name gyue they  
of the cleare syght of the eye. This woman had bene vertuously occupied in  
all maner godlynesse, but chiefly in workes of mercy, wherewith she relieved  
the poore. It befell the same tyme that Peter was busye in his office at Lydda,  
that she dyed of the same disease that she had bene sicke of. And whan they had  
done with washyng the dead corpes, accordyng to theyr accustomed maner,  
they layde it in a highe chamber for to be annointed. And for as muche as  
Joppa was not far from Lydda, and the disciples had vnderstandyng that  
Peter was there, they sent two men in message to him, desyring that he would  
bouchsafe to come vnto them.

¶ Peter arose, and came with them. And when he was come, they brought him into the *The text*  
chamber. And all the wyddowes stood rounde aboute him, weeping, and shewyng the coa-  
tes, and garmentes, whiche Dorcas made, while she was with them. And Peter put them al  
forth and knelt downe, and prayed, and turned hym to the body, & sayde, Tabitha, arise.  
And he opened her eyes, and whan she sawe Peter, she said vp. And he gaue her the hand and  
lifted her vp. And whan he had called the saintes and widowes, he shewed her aliue. And  
it was knowen thorow out of Joppa, and many belueued on the Lorde. And it fortuned that  
he taried many dayes in Joppa, with one Symon a tanner.

Peter than declaruyng in himselfe an example of a good shephearde, came  
to them vndelayedly. After his cummyng within the house, they brought him  
by into the chamber, to the intent he shoulde be moued at the sight of the dead  
corps, to take sum pitie or compassion for her death. There stood about Peter  
all the wyddowes, who among other ministeries, which were prayse worthy,  
chiefly were commended for seruyng the holye in all their necessities: they  
mourned her with wepyng teares, whiche they let fall, more of p̄tie towarde  
the poore whome she was wont to refreche with many good turnes, then for  
her sake that was departed. Their wepyng was then a sufficient openyng  
to hym of theyr myndes what they desyred to haue.

They called not to reherse all her good dedes, but brought forth to syght, the  
coates and other garmentes, whiche Dorcas had already made to clothe the  
holye withall. But this her induer in doyng good, was by death interrup-  
ted. Then Peter hauing in remembraunce Iesus example, where as he ray-  
sed vp the chiefe priestes daughter of the Synagoge, after the multitude of  
those that mourned were first of all put oute of doores, commaunded them al  
to go furth. For the widowes were onely they that mourned. And wepyng is  
a let to prayer. And moreover because that women, whiche of their owne na-  
ture are weake spirited, shoulde not be troubled at the rysyng by of the deade  
bodye, he would haue none of them to be p̄sent, but he all alone, prayed, kne-  
lyng on his knees. For the holy ghost, by whom all miracles are wrought, is  
not at all tymes in like force with man. But his vertue by prayer, is quickened,  
like

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And turned like as sayth is also : without the which no miracle at all is wrought. When hym to the body & said: *Tabitha, arise.* Peter had made his prayers, and conceyued spirituall strength of the holye ghoste, he tourned hym to the bodywarde, and sayde: *Tabitha, rise vp.* Than shee, as these wordes were spoken, awaked, as though shee had ben in a slepe, and looked vpon Peter. And after that she had behelde him well, sate her down agayne. Peter than puttyng forth his hande: o ayde her withall, set her vp, beyng than on liue and lusty. After this maner must they be lifte vp vnto god's lines, whiche be of their owne selues weake: first of all muste god be prayed vnto, that he would take mercy vpon them. That donethey muste be taughte what to do, rebuked for their lyfe mispent, and exhorted to amende. Finally they muste haue ayde as Dorcas had, to be lifte vp by good example, to more perfection of lyfe.

When Peter had called the holy brethren and widowes, whome he before had bidden go forth, into the chambze agayne, whiche were likewise their selues occupyed in prayer, lokyng for the mercifulnes of the Lorde, he shewed them the woman on liue for them all to beholde. That miracle was soone bryuyted abrode ouer all the citie of Ioppa, and caused manye one to beleue in Christ. For that is the very chiefe commoditie that cummeth of miracles. For it shoulde not otherwys muche auayle to call one or two amongst so manye thousandes, that come by tymes into this worlde and departe thesame, vnto lyfe agayne, which muste neuertheles soone after dye. And this was an occasion for Peter to tarye manye dayes at Ioppa. For where shoulde he that fisheth for mennes soules abide more to his contentacion, than there as manye cummeth vnto his nette? All this meane whyle abode Peter the chicfe of all the apostles, and he that by reason of so greate myracles whiche he hadde wrought, both was famous and mightv. at one Simons house, a tanner by his occupation.

## The .x. Chapter.

**The text.** There was a certaine man in Cesarea called Cornelius, a capitaine of the soldiers of Italy, a deuoute man, and one that feared God with all his household, which gaue muche almes to the people, and prayed God alwaye. The same saue by a vision evidently (about the ninth houre of the daye) an angel of god cumming in vnto hym, and saying vnto hym, Cornelius: when he looked on hym he was afrayde, and sayde: what is it Lorde? He sayde vnto hym: Thy prayers, and thy almes are cum vp into remembraunce before God. And now send men to Ioppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simo a tanner, whose house is by the sea side. He shall tell the, what thou oughtest to do. And when the angell which spake vnto hym, was departed, he called two of his household seruantes, and a deuout souldier, of them that awaited on hym, and tolde them all the matter, and sent them to Ioppa.



hitherto had none of the apostles bene conuertsaunt among the heathen, but by occasion was that chamberlayne whiche came from Ethiop, induced to Christes religion. And yet sum of the gentiles were the better, that they dwelt nere vnto the apostles. For in Cesarea, the moste flozzyng citie of Palestine, whiche to tize was called Stratons castle, was a certaine manne named Cornelius, captayne ouer a band of men, whiche were of Italie. This man, though by trade of his auncestry, he were heathen, and by reason of his office, a man of armes,



armes, yet as one that desyred to be a christen man, he was a good lyuer and feared god. Like hym was all his whole household. For it is comenlye seene that the residue of the household, do frame themselves in condicions, like vnto the maister of the house. He in two poyntes chieflly, Declared hymselfe meete to take vpon hym Christes religion, in liberally refreching the neady, & poore, and in continuall prayer to the lord. He knowledged the true god, for that he learned, by reason that he was conuersaunt among the Jewes. He knew that his fauour was chieflly obtayned, by being beneficiall to the poore, and by continuall prayer. It remayned alwaye certaine, that he whiche had alreadye abundantly ynoughe, shoulde haue more geuen hym. This man being in his prayer, not much before supper tyme, the nyynth houre of the daye, did euidently see in a vision, the angel of god cummyng towarde hym, and calling hym by name, Cornelius, as though he had ben familiarly acquainted with hym. But Cornelius beholding than the angel, and being sore afrayed by reason of the maiestie of so rare a personage, sayd: Lord what arte thou? The angel answered: thy prayers are not spente in vayne, neyther yet thy almes dedes, wherewith hitherto thou hast earnestly called vpon god, to be mercifull to the. For what thou hast bestowed to refreche thy poore, thy lord vouchsafeth to couete it bestowed vpon himselfe: & he wyll reward thee in theyr behalfe, which are not able to requite. Wherfore thou hast not employed thy benefite on him that wil forget it. Thou hast done for thy parte accordyng to his wyll, he agayne on thother parte, will accomplishe that thy requeste, whiche thou hast continually by prayer, desyred. The lord hath heard thy prayers, because thyne eares were not stopped from the poore. Nowe therfore this must thou doo without delaye, that from hence forthwarde the lord maye shewe vnto the, his bountifull goodnes. Sende sum of thy seruauntes to the cite Joppa, and enquire there for a certaine man named Simon, and desire hym to cum speake with thee, this man in the eyes of the world, is not of any great estimaciō, but in the sight of god, highe in fauour by reason of his godlynes, and is otherwise called Peter. He hosteth at a certaine marines house in Joppa, whose name is Simon, a tanner by his occupacion, and dwelleth by the sea syde. Of this Peter, shalt thou learne what thou must do to obtaine saluacion. When the aungell had this sayde, he banished away. Than by and by Cornelius sent a couple of his household seruauntes, and with them one that was a souldier retaynyng to hym, whose honeste conuersacion and trustynes, he hadde great profe of, for not onely all Cornelius owne household resembled hym in godly liuinge, but there were sum souldiers also, that folowed the vertuous trade of their capitaine. And when he had shewed them all the matter and effecte, as touchyng his vision, he sent them to Joppa. These thynges were done in the euening.

A deuoutē mā and one that feared God.

On the morow as they went on their journey, and drew nye vnto the cite, Peter went vp vnto the top of the house to praye, about sixt houre. And whē he wexed hungry, he would haue eaten. But whyle they made ready, he fell into a trance, and sawe heauen opened, and a certayne vessel came downe vnto him, as it had bene a great mete knyt at the four corners, and was let downe to the earthe, wherein were al maner of fower footed beastes of the earthe, and vermin, and moymes, and fowles of the ayre.

The text.

The nexte daye Cornelius messengers went on theyr iournaye. In those dayes, so meane an embadie as that was, had Peter the chiefe pastoure of Christes

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Christes Church no disdayne at. And whan as they were almoste at Ioppa, Peter thesame time, as he was accustomed, had gon by into an hyghe chamber to praye, almoste at the syxte houre, that is to say, about noone. And as he was an hungred in his prayer, he mynded to eate some meate after his long abstinence. And whyles that meate was a dresyng accor dyng to Peters commaundement, he was rauished with the spirite of god. So chaunceth it specially with them, that vse prayer and fastyng. For god discloseth not his mysteryes to the fulle belyes, and slouthfull persons. His vision was this. He sawe heauen open, and from thence a great vessell let downe to the yearth, as it had ben a great sheete, knotted and fastened with coardes at euery of þe fower corners. For in olde tyme meate was sarued to the table in great brode lynen clothes. In this vessell were all kyndes of fower footed beastes, and vermin which crepe on the ground and lyue on the earthe, and byrdes that lyue in the ayre, as well vnclane as cleane, together indifferently. This was meate that the Jewes dyd abhorre, but yet was it thesame that Iesus longed after, whan he sayd to his disciples, profering him meate: I haue meate to eate þe ye knowe not.

**The texte.** And there came a voyce to hym. Arise Peter, kill and eate. But Peter sayed, not so lord, for I haue neuer eaten any thing that is common, or vnclane. And the voyce spake vnto hym agayne the seconde tyme: what God hath cleaned, that call not thou common. This was done thysle, and the vessell was receyued by agayne into heauen. Whyle Peter also mused in himselfe what this vision (whiche he had scene) meant, beholde, the men whiche were sent from Cornelius, had made inquirance for Symons house, an stoode befoze the doore: and called out one, and asked whether Symon, whiche was surnamed Peter, were lodged there.

Peter muche maruayling what this vision ment, a voyce spake and sayed vnto him: arise Peter, kill and eate. And although that the lord had warned his disciples that they shoulde make the Gentiles also partakers of his ghospel, yet to thintent they shoulde the more boldly dooe thesame, he agayne was admonyshed by a vision. But Peter, as a Jewe, yet abhorring the meate that by the lawe was forbyd, sayed: Oh lord, god forbid that I shoulde eate any suche meates. For vnto this day haue I dewoly kepte the trade of my forefathers. For hytherto neuer eate I any meate that was suspended, or vnclane. To this, thesame voyce that had spoken befoze, made answer: that whiche God hath made cleane, thou whiche arte but man, call not it vnclane. After this vision had thysle appered, to this ende, that he shoulde more certainly beleue it, strayght wayes the vessell was taken by into heauen.

Than Peter beyng cumme agayne to his remembraunce, whyles he was musyng with himselfe in a greate perplexitie, what this vision shoulde meane, and whyther it were a dreame, eyther els some significacion of goddes wyll, beholde those menne that Cornelius had sente, stoode at Symons doze the tanner, and calling forth one of the seruauntes, enquired whether that one named Peter were hosted there.

**The texte.** Whyle Peter thought on the vision, the spirite sayde vnto hym: beholde, men seke thee: arise therfore, and get thee downe, and go with them, and doubte not, for I haue sente them. Peter went downe to the men whiche were sent vnto hym from Cornelius, and sayd: beholde, I am he whom ye seke, what is the cause wherfore ye are come? They sayde: Cornelius the Captayne a iust man, and one that feareth God, and of good report among all the people of the Jewes, was warned by an holy Angell. to seude for thee into his house, and to heare wordes of the. Then called he them in, and lodged them.

But

But before that worde was brought to Peter, that some there were that would speake with him, and whyles he satte imagining in his mynde, what the vision should meane, the spirite of god sayed to hym, (for god speaketh aliter sondry wyse to his electe) beholde thre men stande at the doore and enquire for the. Therfore aryse and get the dower, and goe with them, nothyng doubtyng: for I sent them. And then shalt thou vnderstande what the meynyng of this vision is, that thou somuche must of. With that Peter went dower, and came to the menne, and sayde, loo I am the very same Symon Peter whome you seke for. What is the occasion of your cummyng hyther? Peter boasted not of his vision, but required the heathens confession. For the benefyte of grace that cummeth by the ghospell, ought not to be thrust before them which set nought by it, as in like maner it ought not to be denyed to the that are desirous of it. Than they answered: Cornelius which by office is a capytayne of a bande of menne, but yet a manne of good conuersacion, and that feareth god, well credited and lykewyse esteemed, and reported as well of his owne housholde, as also throughout all Jewry, was warned by the apperance of an holy aungel that spake to hym, to sende for thee home to his house, that he myght receyue at thy handes knowlege what he ought to do to obayne saluacion. Peter perceyving the visions to agree, and nowe vnderstandyng what that voyce signified, which thys had sayd, what god hath desired, that accompte thou not vncleane, had them cumme next the house. For it was euentide, and he lodged them. This was the first begynnyng of any conuersacion betwene the Jewes and the Gentyles, which Gentyles by theyr owne accorde, pleased to be partakers of the ghospell. But the Apostles dyd wisely in that they were not to hastye in the settinge forth of this matter, that it might be euident to all menne, that they dyd not rashely, but by the commaundement of God, receyue the Gentyles to the benefyte of the ghospell. Cornelius sent for Peter, but by the commaundement of the aungel. Peter came dower and mette them, but not before he had commaundement by the vision. On the one parte, marke the earnest desyre that the Gentiles had to the graciously benefyte of the ghospell, on the other parte the cherefulness of hym, and readynes, that was desirous to saue all sortes of menne.

Beholde I am he whome ye seke, what is the cause wherfore ye are cumme.

Then called he them and lodged them.

And on the morowe Peter went awaie with them, and certayne brethren from Joppa, accompanied him. And the thyrde daye entred they into Cesarea, and Cephas stayed for them, & had called together his kynsmen, and his special frendes. And as it chaunced Peter to cum in, Cornelius met him, and fel dower at his feet: and worshipped him. But Peter toke hym vp sayng: Staunde vp, I my selfe also am a man.

The text.

The next daye Peter went to Cesarea, being accompanied with certayne chrysten men of the citie Joppa, that shoulde beare wytnes of those thynges that were for to be doen. For theyr mynde gaue them, that sum good lucke was towarde, they wist not what. In the meane time, Cornelius beyng very desirous of saluacion, wayted for the retourne of his messengers, that should bring with them Peter, and had called together as well his nigh kynfolkes as his other chiefe frendes, partely that moe myght be wytnesses of this facte, and partely also that moe might be partakers of so great a benefyte. But whan as Peter entred into the house of this capytayne Cornelius, he much reioysing therat for reuerence toward him, went forth to mete him, and falling



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do vnto Peters feete worshypped hym : perceyuing to be in hym sum what moze excellencie then was semely for a manne to haue.

Thus ought Christ to be worshipped in his mynisters, but yet so, that the glozy deuote vnto god, be not attributed to manne. Then Peter geuing exam- ple howe muche the preachers of Chrystes woozde, ought to abhorre ambicio, and the desyre of honoure, and howe smalle prayse ought they to chalenge for those thynges whiche he done thozowe vertue of Chrystes name, suffred not this captayne to lye prostrate vpon the grounde, but embracyng hym in his armes, did lift him vp, saying: aryse, I am but a man as thou art. Geue vnto god this homage, for I am but his minister.

The text.

¶ And as he talked with hym, he came in, and found many that were cum together. And he sayed vnto them : ye knowe howe that it is an vnlawfull thyng for a man that is a Jewe, to cōpany or cum vnto an Aliene: but God hath shewed me, that I should not call any manne common or vncleane: therfore came I vnto you without delay, as lone as I was sent for. I aske therfore, for what entent haue ye sent for me?

It is an vn-  
lawful thing  
for a man  
that is a  
Jewe, to  
company or  
cum vnto  
an alien.

And commonyng than in this wyse familiarly with hym, entred into the house together. ¶ When they were cum into the inner house, Peter found there, a great numbze assembled together. Here conceyued he as a courteous pastour good hope that he should haue great vantage. And so when Peter was set doune, he began, as an heavenly oratour, to sprake to them in this wise, partly that those that came with hym, shoulde not haue occasyon to be offended, and partly that he might stablyshe the captaynes household in that they? cōs- sydence, whiche they had conceyued: you knowe that it is not permytted by the lawes, that a Jewe be either in household, eyther other wyse in company with aliens, men of a sundry kynde of religion, and not circumcised. Yet I beynge a Jewe, am not afrayed so to doo, not yet despising eyther the trade or custome of my countrey, but folowynge herein the commaundement of god, that signi- fied vnto me by vision, that I ought not to esteeme any manne, what countrey soeuer he be of, to be vncleane, or hate worthy, for as muche as god taketh no man to be vncleane. For onely he maketh holy euerie thing. I therfore stic- king to the commaundement of god, came hither without delay as soone as you sente for me, wherfor it is your parte to shewe me what the matter is, that you sende for me. Peter speaketh to all, that he maye wyne them all, percey- uynge that for this cause they were assembled together, that they myght all at one tyme, heare the ghospell preached. Marke howe feately Peter playeth the pastours parte: for he dothe not cōmunicate the high misteries of the gho- spell vnto them, befoze he perceyued them to be desirous to learne.

For what  
entent haue  
ye sent for  
me?

The text.

¶ When Cornelius sayd: this day nothe, till dayes about this heure. I late fastynge and at the ninth houre I prayed in my house: and beholde, a man stode before me in brighte clothynge, and sayde: Cornelius thy prayer is hearde, and thyne almes dydes are had in remembraunce in the syght of God. Sende men therfore to go to Joppa, and call for Symon, whose surname is Peter. He is lodged in the house of one Symon a tanner, by the sea syde, whiche assene as he is come, shall speake vnto the. When sent I for thee im- mediately, and thou hast well here, that thou arte come. Behve therfore as he all here present befoze God, to heare all thynges that are commaunded vnto the of God.

¶ Then Cornelius befoze them all, rehearsed howe the matter stode, saying: forwer dayes passe I was here in my house fastynge, and earnestly in my pray- ers, about the ninth houre of the daye. And sodaynly beholde a certayne man, whose countenaunce was full of maiestie, stode visibill befoze me, in a glos- senyng



tening garment, and sayd vnto me: Cornelius thy prayer is heard, and thy liberall and bountifull almes, that thou hast bestowed on the poore, is not forgotten in the sight of god. Wherefore send to Toppa, and desire Symon, otherwysse called Peter. to come to thee. He is hosted in the house of Simon the Tanner, nere to the sea. Than sent I incontinent messaungiers of mine owne folkes vnto thee, which thing I had not been so bolde to haue enterprised, vnlesse an aungell had so willed me. And I most hertely thanke you of your goodnes, that vouchesafed to come hither. Nowe therefore we are here present all of one minde, without hurt meaning towarde any man, as we take god to witnesse, very desirous to heare what god hath geuen you in commaundement to shew vs. For thaungel that put me in this confidence, promised me so: and we doubt not but you will so dooe, soasmuche as you also by the commaundemente of God, vouchesafed to come and common with vs.

Than Peter opened his mouthe, and sayd: of a truthe I perceiue that there is no respect of persons with God, but in all people, he that feareth him, and worketh righteously: he is accepted with him. The teste.

Than Peter perceyuing their vnfaigned meaning, opened his mouthe, and began to speake in this wise: I doe ryght well perceiue that in the sight of god, one person is not preferred before another: but that in all countreys who that feareth god, and liueth like a good man vprightly to god and the worlde, is set by of hym.

Ye knowe the preaching that God sente vnto the chyldren of Israel, preaching peace by Iesus Christe, whiche is lord ouer all thynges. Whiche preaching was published throughout all Jewry (and began in Galilee after the baptisme which Iohn preached, howe God anoynted Iesus of Nazareth with the holy gost and with power. Which Iesus went about doying good, and healing all that were oppressed with the deuill, for god was with hym. The teste.

Soasmuche as I vnderstande that you are free from our lawe, and yet neuertheles that ye worship one god which is the true god, as we do: that dayly ye offer thowowe prayer, sacrifice, and seeke hys fauoure by succouring of the nedye: for whye this is thonly thyng that the lawe and prophetes doe teache. And although that god hath now at the last perfourmed that thing whiche he long sence promised by the mouthes of his prophetes, that he would sende Messias, that is to say, Christ. shewing to y Israelites his wil, now not by meane of any prophete, but by his only begotten sonne Iesus Christ. and profering them, thowow faith & obedience to him whome he sent, remission of sinne, and that he efsoues wil be reconciled with them: yet that notwithstanding bycause there is none other god but he, as wel of the Gentiles, as also of the Israelites, his wil is that this fauour be shewed to all men, who soeuer beleueth the gospel. And I am assured, that the rumour of this thing being sparsed, as it is, thowowout all Jewry, is hearde among you also, howe that Iesus walked ouer all partes of Jewry, exhorting all men to repentaunce, bearing witnes that the kingdome of god is euen at hand. And chiefly hys beginning to preach, was about Galilee, after he had ben christened of Iohn, which was his fojmeilanger, and openly bare witnesse of him, y Iesus of Nazareth was y lambe of god, that should take away the synnes of the worlde, and that god had anoynted his Messias with the holy gost, whome he had seene in likenes of a doue, as cummyng from heauen and resting on his head, and that it was onely he that shoulde

Howe God  
anoynted  
Iesus of  
Nazareth  
with the ho  
ly gost.

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Christen all the faithfull, not in water, as he himselfe Christened, but with an heauenly power. And this our lord: Iesus also expessed in deades, walking thorowout all partes of Jewry, helping all men, not onely in teaching the heauenly Philosophie of the gospell, whereby the soule is healed, but also in curing the sicke, casting out of deuyls, healyng lepers, and reysyng the dead, and to bee shorte, in helpyng all men whome the deuill by tyrannye kept vnder his poke. For as he onely was free from al sinne, so he onely was hable and of power, to vanquish the tyranny of the deuill, the whiche raygneth ouer them, that leade theyr life in sinne. For God expessed hys myght in hys sonne, whiche all Satans power was not hable to withstande. All these thinges being commonly spoken of thorowout Jewry, I am assured that you likewise haue heard, and doe beleue them.

The texts.

¶ And we are witnesses of all thynges which he did in the lande of the Iewes, and at Ierusalem: whome they slew, and hanged on tree, hym God reysed vp the thirde day, and shewed hym openly, not to all the people, but vnto vs witnesses, chosen beefore of God for the same intent, whiche did eate and drinke with hym after he arose from deathe. And he commaunded vs to preache vnto the people, and to testifie that it is he, whiche is bydyned of God, to bee the iudge of quicke and dead. To him geue all the prophetes witness, that whosom his name, whosoeuer beleuech in him, shall receiue remission of synnes.

But that you may more surely beleue this, we that were conuersaunte with him, both in house, and in all other places, as long as he, beying man, liued among men, doe beare witness of al such thinges, as he did in all coastes of Jewry, and in Ierusalem also, whome the high priestes, scribes, and Pharisees, with the consentes bothe of the nobilitie, and the commons, put to death, fastening him on the crosse, rendyng hym euill thanks for his so many folde benefites employed on them. But God, by whose permission all these thinges were done for the health of man, restored him to life the thirde day after his death, and endowed him with life euertlasting.

Him god  
raysed vp  
thirde day,  
and shewed  
hym open-  
ly. &c.

To make this certaynly to be beleued, he did personally appeare aliue, he was heard, sene, and felt also with the handes, not of al the people, as he had bene beefore his death, but of certayne that were beefore chosen witnesses by god purposely, of vs I say, vnto whom he appered after he had arisen from death, being conuersaunt on earth fowertie dayes: & we did eate and drinke with him, and he with vs likewise, lest we shoulde doubte in our myndes, whether his body were in very deede raysed or not.

And beefore he went into heauen, he commaunded vs, whome he beefore had chosen to this office, that we shoulde openly preache to euery man, and beare witness, that he was one, whome god had aduanced to hyghe estate and power, that in thende of the worlde, he shalbe iudge of all, both quicke and dead. In the meane space a sure and an easy remedy is profered euery man, for all the prophetes long since with one consent prophesied the very same of him, that we teache, that it is onely he, in whose name remission of synne shalbe geuen, not to the Jewes onely, but to all nacions also thorowout the worlde, not by merite of their woorkes, wherein the Jewes put confidence, but by fapth whereby we beleue the ghospell, and by meane of the ghospell, beleue in Christe.

To hym  
geue all the  
prophetes  
witness. &c.

The texts.

¶ While Peter yet spake these woordes, the holy goste fell on all them whiche heard the preaching. And they of the circumcision whiche beleued, were astonished, as many as came with Peter, because that on the Gentyles also was shedde our the gyfte of the holy goste.

ghoſte. For they heardẽ them ſpeake with tongues, and magnified god. Then answered Peter: can any man forbid water, that theſe ſhould not bee baptiſed, which haue receiued the holy ghoſte as well as we? And he commaunded them to bee baptiſed in the name of the lord. Then prayd they him, to tarry a fewe dayes.

Peter had not yet made an ende of hys tale, and beholde the holy ghoſte viſtly deſcending from heauen, came on all that had heard, and beleued the apoſtles wordes. Which thing made the Jewes, that were conuerted to the goſpel, and had come in Peters company from Joppa, to beare witnes to thoſe thinges that were for to be done, aſtonied thereat, merueiling that the gracious gift of the holy goſte, was alſo powred furthe vpon the Gentiles, which were not circumciſed. For they ſuppoſed the promiſe of the Prophetes to pertain to the Iſraelites onely, whereas in very deede, the prophetes ſayd befoze, that the ſpĩrite of god ſhoulde bee ſhed on all thoſe, whatſoeuer they were, that woulde call on the name of God.

For they heardẽ thẽ ſpeake with tongues, and magnified god.

And the chaunce that folowed, expreſſed the meaning of this token whiche they had ſene. For they began, in preſence of al men that heard thẽ, to ſpeake diuers languages, prayſing much the bountifull goodnes of god. This ſo euident a token, was declared for the Iſraelites, that were already preſente and circumciſed, that from thencefozth they ſhoulde not ſticke to call them, whiche were not circumciſed, to be partakers of the ſaythe of Chriſte: it was likewiſe done for Cornelius frendes, to put them out of doubt that by their ſayth, they were nothing inferiour to the Jewes, yea though they kept not the Jewes lawes. Here according to the pleaſure of god, the ordẽ was chaunged, for firſt they which were newly inſtructed in the faith, had woute to be chriſtened, and afterwaies by laying handes on them, receiued the holy goſt. But here without laying of their handes on them, firſt the holy goſte was geuen, that the apoſtle ſhoulde nothing ſtycke to miniſtre that, whiche was of leſſe eſtimation, ſeeing that god of his owne accorde, had giuen that, whiche was of more excellencie. Then Peter, as though that he woulde doe nothing without the conſent of the Jewes, though he had already purpoſed it, ſayd to them that came with him: Is there any man here that wil ſay nay, but that theſe men may be chriſtened, albeit they bee not circumciſed, which haue receiued the holy goſt aſwel as we? And when as no man ſayde contrary, he commaunded thẽ to be chriſtened in the name of Jeſus Chriſt. All this matter being happely finiſhed, as Peter was making himſelfe ready to returne to Joppa, they entreated him to tarry with them a fewe dayes, for aſmuch as they were very deſtrous to haue more perfecte knowledge of the goſpel. Peter being thus intreated, was content to abide. For he knewe that the Jewes would ſcarſely brooke it, that he ſhould be in houſholde conuerſaunt with them, that were not circumciſed.

## The.xi.Chapter.

And the apoſtles and bretheren that were in Iewry, heardẽ that the heathen had alſo receiued the worde of God. And when Peter was come by to Ieruſalem, they that were of the circumciſion, contended againſt him, ſaying: thou wenteſt vnto men vncircumciſed, and diddeſt eate with them.

The ſette.

## The paraphrase of Erasmus vpon



He rumour of this fact, came ouer to the other apostles eares  
 whiche remainned at Hierusalem, and to the eares of the he-  
 then also, whiche were abrode in Jewry, that the gentyles  
 had also receyued the woorde of God. For it was an harde  
 thing to kepe this matter close. partly because this captayn  
 was by reason of his office, of so great estimacion, and partly  
 again for that many were Christened together, either els because the Jewes  
 were present at the dede dooing (for the chaumberlaine that we spake of be-  
 fore, whan he was Christened as he rode by the wape, was alone without  
 witnes, as one that had stollen the benefitte of the ghospel from the Jewes)  
 and partly also because it was doen in one of the noble cities of Palestine.  
 But Peter knowing certainly that it would be noysed abrode, and that there  
 woulde some Jewes reprove this his doing, toke dilygent hede euery way,  
 that he might not deserue any rebuke, forasmuche also as god had put thys  
 in his mind, which had shewed him this vision thre times, because he should  
 nothyng stycke to dooe it. On the other parte, by reuelacyon of the holy  
 ghoste, he perceyued that messangers were come from Cornelius: whome  
 he forthwith dyd not receyue into the house, lest he being a Jew myghte  
 haue seemed to haue been desirous to compaign with the heathen, but spake  
 to them at the dooze, and before witnesses asked them why they cumming  
 was. Thys question he asked rather for the Jewes sakes that were pre-  
 sente, then for hys owne. Besydes thys after he perceyued that the visyons  
 did agree, bothe on the one parte and the other, he went thither, but yet not  
 without the compaigny of some Jewes, which were knowen to bee menne of  
 good credence, who should beare witness what were dooe, and without whose  
 consent he would do nothing, to the intent that by these meanes after ward, if  
 any man woulde grudge at hys doinges, they, as witnesses, might become  
 proctours of his cause. Agayne whan he was come to Cornelius house, he  
 did not forthwith enter in, as a man desirous to talke with hym, but sente  
 in woode to hym that he was come, that Cornelius might meete hym and  
 bring hym in: and yet was he neuerthelesse well assured, that he shoulde bee  
 welcum. This captayne fell prostrate at Peters feete and worshipped hym,  
 which was to al the Jewes that were present, a great token to meruaile at,  
 of his ready minde. Agayne in hearing of the al, he asked what his wil was  
 with him, that he had sent for him, to the intent that the Jewes, whiche came  
 with hym, hearing the tale of Cornelius owne mouth, might the better be-  
 leue it. And finally the holy ghost came downe by hys owne accorde, before  
 that they had eyther made theyr prayers, eyther had their handes layde on  
 them, either they had receyued baptisme. Neither yet did he vpon this, christen  
 them, before he had commoned with the circumcised that were present, & had  
 expressed vnto them, that it were not mete to deny the baptisme, whome god  
 had endowed with his holy ghoste. This was that great wysdome of Peter  
 being a pastor, and agreeable with the ghospell. He well knewe the nature of  
 the Jewes, howe muche they stode in their owne conceyte, because they were  
 circumcised, and how deadly they abhorred those that were not circumcised.  
 This was the occasyon that he imagined all shyftes to auoyde offence of a-  
 ny manne. He was desyous to make the Gentyles partakers of the gospel,  
 but yet in suche sorte, that by the occasyon thereof, he should not lese the Jewes,  
 yf it

And whan  
 Peter was



if it myght be, Nowe after that Peter had by chaunce returned to Hierusalem, where, by reason of the rumours, it was knowne howe Cornelius had been christened, they whiche were circumcised and had receyued the gospel, disputed agaynst hym, saying: wherefoze dydest thou enter into the houses of the uncircumcised contrary to the tradicion of our forefathers, and not content with that, dydest also sitte at the same table, and eate those meates whiche are forbydden in Moyses lawe?

cum up to  
Hierusalem  
they that  
were of the  
circumcised  
contended  
agaynst  
him.

But Peter rehearsed the matter from the begynnyng, saying: I was in the cite of Joppa, praying: and in a trance I sawe a vision, a certen vessel descende, as it had been a great sheet, let downe from heauen by the fouer corners, & it came to me. And the which when I had fastened mine eye, I considered, and sawe fouerfooted beasts of the earth, and vermine, and wormes, and foules of the ayre.

The sette:

In this matter it becommeth not Peter to holde his peace, but he tolde all the matter euen from the begynnyng, howe as it had chanced in this wise. Certes I durst not breake the lawe whiche we haue deliuered vs of oure forefathers, but in this poynte folowed I him, which is aboue the lawe. I was in the cite Joppa, fasting, and in my prayers, that no manne can suspecte it to be a vayne dreame. And when I had commaunded, (as very hungrye forced me) some meate to be dressed, I was in the meane time rauished, and in a trance sawe this vision. A great vessel muche after the foume of a greete linnen sheete, knytte fast at fouer corners, was let downe from heaue, and came to me. And he upon when I had sette myne eye, being very hungry, I looked what maner of meate there was.

And there I sawe dyuers kyndes of fouerfooted beasts, besydes those that were noxious beasts, with other sondrye kyndes also of beasts, that crepe on the yearth, and fowles of the ayre, whome the lawe by expresse commaundement, woulde vs to abstayne fro.

And I heare a voyce saying vnto me: Arise Peter, slepe, and eate. But I sayed: not so Lord, for nothing common or vncleane, hath at any tyme entred into my mouth. But the voyce answered me agayne, saying from heauen: count not thou those thinges common, whiche God hath cleansed. And this was done thre tymes. And all the tyme taken vp agayne into heauen. And beholde, immediatly there were thre men all ready cum vnto the house where I was, sent from Cesarea vnto me. And the spirite sayed vnto me, that I should go with them without doubting. Moreover, these be brethren accompanied me, and we entred into the mans house. And he shewed vs, how he had seen an angel in his house, which Godde had sayd to hym, sende men to Joppa, and call for Symon, whose surname is Peter: he shall tell thee wordes, which by both thou and all thyne house shalbe saved.

The sette:

Whyles I was looking on this, I hearde also a voyce whiche exhorted me that I should not sticke to eate therof, and sayed vnto me: arise Peter, slepe and eate. To whome I made than answer: God forbyd. For to this daye hath no vncleane meate entred into my mouth. Than answered the voyce eftsone in this maner: all not thou, whiche art but man, those meates vncleane, whiche god hath purified. This vision dyd thre tymes appere. And afterwarde all those meates, which I thought worthy to be abhoyred, were taken vp into heauen.

And after I was cum to my selfe, whyles I reuolued in my mynde what this vision, whiche so often apered, should meane, the spirite of god forthwith gaue me knowlege that there were thre men at þe doore where I lodged, sent from Cesarea, that would speake with me. And the same spirite commaunded me that I should not sticke to goe with them. I obeyed the visy-

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on, and by the holy ghostes sendyng, I tooke my iourney to Cesarea, not alone, but I tooke sixe brethren with me, to beare witnes of all those thynges, whiche I dyd, by the commaundement of god. And hysely we entred into the mannes house that had sent for vs. There he in presence of vs al, shewed howe that fewe dayes before, whyles he was fastyng and in hys prayres, at home in his house, he had seene an angell standyng before him in a glisteryng garment, when it was brode daye, and sayyng vnto hym, Cornelius, sende thou of thy seruantes to Ioppa, and let them desyre Simon, ocherwoyle named Peter, in thy behalfe to take the paynes to cum speake with the. He shall tell the those thynges, whereby thou and all thy houtholde, maye be saued. I perceyuyng these visyons to had agreed on both parties, and perceyuyng farther howe earnest their desyre was wythout all dissimulation, begonne to teache them those thinges that our Lorde Iesus had willed vs to preache.

*The text.* And as I began to preache, the holy ghost fell on them, as he did on vs, at the begynnyng. Then came it to my remembraunce, howe that the lorde sayed: John baptised with water, but ye shall be baptised with the holy ghost. For as muche than as God gaue the lyke giftes, as he dyd vnto vs, when we beleued on the Lorde Iesus Christ: what was I, that I should haue withstand god? Whan they heard this, they helde they peace & glorified god, sayyng: than hath God also to the Gentyles, graunted repentance vnto lyfe.

I had not fully finished my communication, but behold the holy ghost cummyng from heauen, entred into them, in lyke maner as he at the fyrste tyme, had into vs: and they began to speake diuers languages, euen as we than spake. This was an euident token, that they saythe was approued before god. And euen than the very thyng it selfe shewed, what this hard blission to vnderstand, that I had seene, did meane. For these were those same fourfooted creping beastes, and fowles, whiche we that are circumcised, do abhoire, but goddes willis to haue theim purifyed thoroowe sayth, yea he wyll not, that we take any thyng as vncleane, whyche thoroow sayth of the gospell, is made holy. And farther I remembred the wordes that the lorde spake vnto vs whā he was ready to ascende to heauen: John baptised in water, but you shalbe baptised in the holy ghost. And we slepe the body in water, but it is not water that gluerh saluacion, vnlesse by sayth we obtaine the fierye baptisme. And whan as the matter of it selfe in effect was euident enough, that they had receyued the baptisme whiche Iesus the lorde had promysed, and that the same fauoure thoroowe saythe, was employed on those whiche wer not circumcised, whiche we before had receyued: not because we had so deserued by keepyng of the law, but thoroow our sayth, whereby we beleued our lorde Iesus Christ, how coude I be agaynst the wil of god, so as it for me to staye, that they shoulde not be baptised in water, whiche were thā already baptised in the spirite of god, seyng that water is nothyng elles but a token of the grace that shalbe geuen vs from heaem. But than was grace gyuen them before, without our ministerie. So that to deny them to be baptysed in water, had been nothyng elles, but to improue that whiche god had done. Whan they had hearde these his wordes, they helde they praece, and prayled god, sayyng: than the very thyng in effect is euidentlye declared, that god hath gyuen repentance, not to the Israelytes onely, but to the Gentyles also, that they thereby maye obteyne lyfe euertlastyng. And these

What was  
I, that I  
should haue  
withstand  
god?

these were the firste frutes of the Gospell that the church had of the heathen, by Peters procurement. For before hym, none other durste so doo, but Peter onely, and that also not without monition of an angell.

They also whiche were scattered abrode through the affliction that arose about Steuen, walked throughout into Phenice, and Cypres, and Antioche, preaching the word to no manne; but whiche James onely. Sum of them were wisemen of Cypres and Cyrenia: whiche when they were cum to Antioche, spake vnto the Grekes, and preached the worde of the Lord. And the hande of the Lord was with them; and a great number beleued, and turned vnto the Lord.

The text:

For they that by reason of sore persecution after Steuens death were dispersed, wente from byllage to byllage, and from citie to citie, vntill they came to Phenice, and sum to the yle Cypres; whiche lyeth ryghte ouer agaynste Phenice, sum also scattered to Antioche, whiche deuidenth Phenice fro Cilicia, preaching to euery man the doctrine of the gospell whiche they had receyued of the Apostles, and yet durst not they communicate it to anye man, but those that were Jewes, not because they hated all menne besydes, but of a certayne godly feare whiche they had, forasmuche as they thought, that it was not lawfull to geue to dogges the holy, whiche to do the Lord had forbydden them. About thesame tyme, arose by certayne men that were conuerted to the faith, bothe parte in Cypres, and parte in Cyrenia, whiche enttyng into the citie of Antioche, durste boldly speke of Christe to the Grekes, and preached our Lord Iesus vnto them, and they prospered, the matter succeedinge very well, as the wyll of god was that it shoulde do, who gaue strength and courage to the setters furth of his name. For among the also a great numbere that gaue credence to the gospell, were conuerted to the Lord.

and þ had of the lord was with them, &c.

Wherof of these thynges came vnto the eares of the congregation, whiche was in Hierusalem. And they sent furth Barnabas, that he shoulde go vnto Antioche: whiche when he was cum, and had seene the grace of god, was glad, and exhorted them all, that with purpose of herte, they would continually cleaue vnto the Lord. For he was a good man, and full of the hoyle ghoste and sayth: and muche people was added vnto the Lord. When departed Barnabas to Tarsus, for to seeke Saule. And when he had founde him, he brought hym vnto Antioche.

The text:

The knowlege of this matter by noysyng of it abrode, from one to another, came to the eares of the church whiche was at Hierusalem. And for this purpose pleure Barnabas, a man whiche was bothe in Cypres, one of such perfection, as was seynely for an apostle, was sent thither by the apostles to see what was dooen there, and that he, yf he perceiued it to be agreeable to the will of god, shoulde allowe it by the authoritie of the apostles. So great herde they toke in receyving the heathen to be partetakers of the gospell, although the apostles muche desyred that it shoulde so be, partelye lesse that it shoulde be afterwarde called backe or broken of the Jewes, as a thyng vnadvisedly or rashely doone, and partelye lest the gentiles shoulde bere muche mistruste themselves, in that that they had doon, as though the lawe of Moyses must haue been their helpe and theyr staye. But after that Barnabas was cum to Antioche, and perceiued that the Grekes had obtainede themlike fauour of god throughte sayth, without obseruation of the lawe, as the Jewes had, he muche reioyced that the numbere of the saythfull was increased, and exhorted them all, that they shoulde stande stedfaste hereto, and in their

And exhorted the all, that with purpose of



## The paraphrase of Erasmus vpon

they would  
continually  
elcuc vnto  
the lo. s. sc.

in their purpose, and sticke to god. For he was a good man, and replenished with the holy ghost. And therfore came it to passe by meanes of his preaching, that manye more did ioyne with the other numbre, that professed the lord. And because that Antioche is adioyning to Cilicia, the very nerenesse of the place, moued him to seke for Paule, whiche was more meete for this office, than any other, forasmuche as he was chosen of Christe to glorifie his name among the Gentiles, and princes of the earth. For the disciples had brought hym to Cesarea, a citie of Phenice, what tyme he fledde from Ierusalem, and thence he went to Tarsus.

Whom, after he had founde there, he brought to Antioche, because he hoped to wyne more by his meanes whiche was an apostle, specially chosen to this office, in so great a citie as that was, and so much frequented both of Grecians, and also Jewes.

The eccle.

¶ And it chanced that a whole yeare they had thei conuersacion with the congregation there, and taught muche people: insomuche as the disciples at Antioche, were the first that were called Christians.

And so they continued together at Antioche a whole yeare, with the congregation of the faythfull, that were there gathered together in a great numbre, as well of Grecians, as of Jewes, whiche was afterwarde muche increased by accesse of no small multitude of people, gathered together by the preaching of Paule and Barnabas, insomuche that they, whiche before were called disciples, (because the name of Christe was odious) at Antioche first were called of the principall authour of thei religion, all Christians that professed Christes doctrine.

The texts.

¶ In those dayes came prophetes from the citie of Ierusalem vnto Antioche. And there stood by one of them named Agabus, and signified by the spirite, that there shoulde be great dearth throughout all the world, whiche came to passe in the Emperours Claudius dayes. When the disciples eueri man accordyng to his habilite, purposed to sende succour vnto the brethren, whiche dwelt in Iewry, which thing they also did, and sent it to the elders by the handes of Barnabas and Saul.

About this season certaine prophetes came from Hierusalem to Antioche, among whome, one, whose name was Agabus, standing by in the congregation, inspired w the spirite of God, certified them that there shoulde cum greates famyne ouer all the whole world. The whiche came to passe in Claudius Cæsars tyme that succeeded Caligula. And because that the Jewes, whiche were converted to the fayth, and dwelled in Hierusalem, were for the most parte poore men, and partly had giuen all that thei had in comen, and many of them by reason that they professed Iesus Christes name had been spoiled of their goodes by the priestes, they provided that those whiche had abundantlye ynough especially amonge the Gentyles, and had receiued the gospell, shoulde eueri man giue a porcion, and the money so gathered, shoulde be sent to Christen menne that dwelled in Iewrye, for thei sustenacion so that no manne was compelled to giue any thyng, but that euery manne shoulde geue that, that he coulde fynde in his herte with a good will to departe withall, accordyng to the hale w of his goodes. And euen as they had ordeyned, so was it don. And that same money was sente to Hierusalem by Paul and Barnabe to the elders, that they shoulde distribute it as they thought beste, to those that had neede therof.

The



## The.xii.Chapter.

¶ At the same time, Herode the king stretched furth his handes, to bere certayne of the congregacion. And he killed James the brother of John with a sword. And because he saw that it pleased the Jewes, he proceeded farther, and tooke Peter also. Then were the dayes of sweete breade. And whan he had caughte hym, he put hym in prison also, and deliuered hym to fouer quaternions of souldiers to bee kepte, extending after Easter to bring hym forth to the people. And Peter was kepte in prison. But prayer was made without ceasing of the congregacion, vnto God for hym.



Whyle that Paule and Barnabas were occupied about this embassade, kyng Herode, whiche had before tyme beheaded John, and sente Chysagayne to Pilate, apparelled with a white garmente in a mockage, beeing sope that thys sorte of menne daylye encreased, and that the name of Iesus, kyng of the Jewes, was well knownen in manye countreyes, thoughte it to appertayne to hys ductye, that thys secte so growyng and dayly encreasyng, shoulde bee cleane vanquished: Satanas euen than woorking esteemes by them, as by hys tooles, the same thyng whiche he before went about, but yet obteyning nothyng els therby, but that the name of Iesus was more gloriously set forth.

And the same tyme Herode the kyng stretched furth his handes.

Therefore Herode practysyng hys regall and absolute power, sente certayne of hys garde with weapons, to lay hand on some of the congregacion that professed Iesus of Nazareth, Lorde of all thynges. And so he whiche in chopping of Johns head, had learned to behead good men, & those that freely spake the trueth, did now likewise lay handes vpon James thapostle, brother to John, because he in those daies was esteemed of greatest autoritie amounges thother apostles, and commaunded hym to bee headed whiche stedfastly continued in professing the name of Iesus. And whan he perceiued that this cruel acte, did well please the Jewes, he heaped mischiefe vpon mischiefe, and commaunded that Peter shoulde bee taken, whiche was chiefe among the reste of thapostles, thinking that it woulde come to passe, that the shephearde beying rid out of the way, the flocke myghte easily bee disperfed and scattered: vpon whiche consideracyon the Jewes had beefore slaine our lord Iesus, stayng their handes from thapostles. He would immediately & without delay haue put Peter to death, but onely y their Easter day, whiche was had in great honoure among the Jewes, was at hande, at which tyme y Jewes before had ben also afrayde to slea Iesus. Such is the Jewes deuotion in keeping their holy dayes. They are not afrayde to sacrifice an innocent mannes blood at the peoples requeste, but they are afrayed to breake their holy day, as though that he were nothyng giltye of murder, whiche hath in harte prefixed to conuynit murder. He than commaunded that Peter beying thus taken, shoulde be caste into prison and for feare lest he shoulde any way escape, lyke as Paule had, he sente sixtene harnessed men to kepe him lying in bandes, to thinter that no man might by force take hym away. For he had purposed, after the holy dayes to bring this sacrifice beefore the people, that euen thirsted for innocent blood. Lyke people lyke kyng, In the meane season neyther refused Peter to goe to prison, hauing knowledge

than were the dayes of sweete bread.

## The paraphrase of Erasmus vpon

knowledge befoze by god, that suche thinges shoulde happen, neyther made the disciples any commocion against the vngodly cruelnes of this ttraunt, hauing well in remembraunce, howe the lord had commaunded, that they shoulde wishe nothing but well, yea to those that pursued them. Herode was not satisfied with imprisoning of Peter, ne with double chaynes, nor with once fower souldiers in armour, which in other times & cases were thought enough to haue the safe keeping of one man, for this purpose verely, that his cruell entente with so great diligence, might muche moze auayle to the setting forth and encreasing of the glory of our sauour Christ. In this wise Peter, whome the souldiers tooke diligent hede on, kept his holy day in prison. In the meane while the congregacion of the disciples, taking not a litle thoughte for they shepeherde, neuer ceassed day ne night to pray to god, that Peter might escape.

The text.

And whan Herode woulde haue broughte him out vnto the people, the same nighte slept Peter betwene two souldiers, bounde with two chaynes. And the keepers befoze the doore, kepte the prison. And beholde, the angell of the lord was there present, and a light shyned in the inhabytacyon. And he smote Peter on the side, and stired hym vp, saying: aryse quickly. And hys chaynes fell of from hys handes. And the angell sayde vnto hym: gyde thy selfe, and bynde on thy sandailes. And he dyd so. And he sayeth vnto hym: caste thy garment about the, and folowe me. And he came out and folowed him, and wiste not that it was truely, whiche was doon by the angell, but thoughte he had seene a vision. Whan they were past the firste and the seconde warde, they came vnto the prison gate, that leadeth vnto the cite, which opened to them by the owne accorde. And they went out, and passed thorow one strete, and forthwith the angell departed from him.

And behold, the angell of the lord was there present.

And whan as Herode purposed to bring him forth befoze the people after the holy dayes were ended, as god would, the night befoze he shoulde haue been brought forth, Peter was a slepe betwene two souldiers bounde with two chaynes. The rest of the souldiers watched at the prison doore. And behold the angell of god sodainly stode by Peter, and a wondrous light withal made al the house bryght notwithstanding that it was both a darke prison, and a darke night also, and smiting Peter on the side, reyled him, saying: Arise speedily. And forthwith, as sone as these wordes were spokē, the chaynes, fell from his handes. Than sayd the angell, gyde thy selfe, and put on thy shooes, and see that thou leaue no parte of thy apparell here. Whan Peter had this doon, then sayd the angel agayne: cast on thy cloke and folowe me. In this wise Peter folowing the Angell his guide began to goe forth of the prison, not yet perceiuing that this was in verie dede done that the angell did, but suppolyng that he sawe a vision, as he had befoze scene. But after they had passed the first and the second warde, they came to an prison gate that leadeth into the cite, whiche by it owne accorde, opened vnto them, though it had many lockes and boltes vpon it. And whan they were cleane forth, they passed on vntill they had gone through one strete of the cite, and than forthwith the angell banishing away, left Peter, as soodaynly as he befoze had comen to him.

And they went out & passed.

The text

And whan Peter was come to himselfe, he sayd: Now I knowe of a suretie, that the lord hath sente his angell, and hath deliuered me out of the hande of Herode, and from all the wayting for of the people of the Jewes. And as he considered the thing, he came to the house of Mary, the mother of one John, whose surname was ananias, where many were gathered together in prayer. As Peter knocked at the entry doore, a damosell came forth

foorth the so harken, named Rhoda. And whan she knew Peters voyce, she opened not the entrey for gladnes, but ranne in and tolde how Peter stood befoze the entrey. And they sayde unto her: thou arte mad. But she affirmed that it was euen so. Than sayde they: it is hys aungel. But Peter continued knocking: and whan they had opened the dooze, and sawe hym, they were astonied. And whan he had beckened unto them with the hand that they might holde their peace, he tolde them by what meanes the Lorde had broughte him out of the prison. And he sayd: goe shewe these thynges unto James, and to the brethren. And he departed, and went into an other place.

Than Peter looking about him, and perfectly knowing in what parte of the citie he was, cumming to hymselfe, sayde: Nowe I perceyue it is no dreame that is done, but the lorde pityng those that be hys, hath sente his aungell, and hath deliuered me out of the handes of Herode, which had decreed to put me to deathe, and hath disappoynted bothe the cruell king, and also the earnest expectation of the multitude. Than as he was in consulting and deuising with hymselfe whither he mighte moste safely goe, thynkyng that he woulde make his disciples and sclowes to be partakers of this hys ioyfull chaunce, went to the house of Mary that was the mother of John, not the same John that was brother to James, but that was otherwise called Marke, in whose house many were assembled, prayng with one assente, for the deliury of theyr pastoure.

And whan Peter knocked at the wicket of the gate whiche was towarde the streete side, a litle mayden came foorth softly to harken what the matter was. Her name was Rhoda. Whome Peter perceyuyng to come to the dooze, willed her speedely to open the dooze. Whan she heard Peters voyce, beyng halfe amased for sooddayn ioye, did not open the dooze, but runnyng backe agayne into the house, broughte them woorde that Peter was at the dooze. But they beeyng well assured howe safe Herode had caused Peter to bee kepte, answered to the mayden. Surely thou arte peyshe. But whan she continued stiffely affirming that it was true that shee had sayd, some of them sayd, it is not Peter but his ghoste, or Angel that speaketh like him. For they were of this opinion, that euery man hath an Angel to be his keeper and guyde, whiche often tymes woulde take mannes lykenes vpon hym. But when as Peter still knocked, they opened the dooze, and whan they sawe Peter come in, they woondzed at hym. But Peter hearpyng the greates noyse of those that reioyced that he was come agayn, beckened to them with his hande, that they shoulde holde theyr peace, and harken without noyse what he woulde say, lest that any manne shoulde perceyue the matter, that had chaunced, by so straunge & vnaccustomed noyse that they made. Whan silence was made, he shewed them all the matter as it had chaunced in dooze, howe the lorde had broughte hym out of the prison, by the guydyng of his aungel. And looke, sayde Peter, that James the brother of the Lorde, be certified hereof (he was then bisshope of Hierusalem) and the reste of the brethren, that they may bee partakers with vs of this ioye. In this wyse the good God dooeth myre sadnesse with myrth, and myrthe with sadnesse, that we shoulde not vitrely despayre. After Peter had spoken these wordes, he forthwith departed thence, and went into an other place wheras he might moze safely bee hydde, for feare lest Herode, whose continuall endeuoure in crueltie he had experyence of, shoulde agayne espie hym out.

And as he considered the thing, he came to the house of Mary.

But Peter continued knocking.

And he departed and went into an other place.

None as it was daye, there was no litell dooze among the souldiers, what was the terte. becum

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becum of Peter. When Herode had sought for him, and founde him not, he examined the keepers, and commaunded them to bee had away. And he descended from Jewrye to Cesarea, and there abode. Herode was displeased with them of Tyre and Sydon. But they came all with one accord, and made intercession vnto one Blastus the kinges chamberlayne, and desired peace, because their countrey was nourished by the kinges prouision.

But as sone as it was day the souldiers, to whose custody he was committed, seeing the chaynes remayne whole, and that the prisoner was escaped (the doozes beyng shutte) were soze amased, maruayling what was become of Peter. And Herode, when he had sente for Peter, to thynntente that he might bring him forth befoze the people, and so to condemne hym to death, and founde hym not in the prison, after examynacon hadde of the keepers, commaunded them to warde, that he might at lypsure put them to execution. But god euer mercifully tendering those that loue him, restrayned Herodes rage, aswell prouiding for the safetie of the apostles, as also of the souldiers. For it was not sitting that the safegarde of Peter shoulde be occasion that the innocentes shoulde suffer the paynes of death. And in the meane space it befel that Herode had occasion to take his iourney to Cesarea, a citie of Palestine. He was offended with thynhabitours of Tyre and Sydon, and did euen than purpose in his minde, to wage battayl againste them. But they hearyng of that, repaired with one accord vnto hym, and first desiring the fauoure of one Blastus, whiche was chiefe of the kynes priuie chaumbre, and obteyning the same, sued for peace, so much as they thought it expedient for them to haue the frendshippe of him, beyng a king that dwelte so nere them. Because that their riches and welthynes in Tyre and Sydon, stode moste by marchaundysing, and therefore it was theyr commoditie and vauntage, to bee at league with the countreys that adioyned nere vnto them, and that they coulde not wage battell, withoute theyr greate hynderaunce, hauing not free passage for occupiers to cary out, and bying in marchaundises.

**The text.** And vpon a day appoynted, Herode arrayed him in his royall apparel, and sette him in his seate, & made an oracion vnto them. And the people gaue a shout saying: it is the voyce of a God and not of a man. And immediately the angel of the Lorde smote him, because he gaue not God the honour, and he was eaten of wormes, & gaue vp the gost. And the word of God grew and multiplied. And Barnabas and Paul returned to Ierusalem, when they had fulfilled their office, and toke with them John whose surname was Mark.

After these matters were peacibly ended, when as vpon a certayne solemne feast, or high daye, that was by bowe kepte holy for the health of the Emperour, by occasion wherof the chiefe rulers of the whole countrey were assembled thither, the seconde day that the playes were kepte, (for they continued many dayes) Herode was speaking vnto the people out of an high place or pulpet befoze the people, hauing on hym a gorgeous garment that was very richely and coningly wouen and embordered, with both silver and also gold: when y the brightenes of the Sunne beames shynning on the lap & bosome of the kinges garment, by reason of reflexion, glystered vpon many mans eyes, that no man might abide the brightenes thereof: euen as it had been lightening, the multitude with flattery made a shout thereat, praying him, & sayde: the voyce of god & of no man, as though they had perceyued in him some thing to surmount mans excellency. Such flattery of people doeth often cause y kinges become tyrantes, when they are praised as goddes, that are scarcely worthy the name of mā. And princes on the other part flatter

The voyce  
of god and  
not of a mā.  
sc.



ter the people, exhibiting vnto them the wayes to gaze vpon, & vncleanly playes, and oftentimes by puttynge good men to death, as he before had obtained the peoples fauour by the death of James. And yet Herode for his parte refused not, nor abhorred this so vngodly flattery, but as a wretched person, and one that should within short space after dye, reioysed to be called god. But the vengeance of god immediately lighted on hym, for straight wayes in presence of the multitude, before he came downe, the aungell of god smote hym, who, he lokyng backe sawe, because that he beyng man, had taken on hym the honoure that cannot be communicate or parted with any creature, but is due vnto god alone. And beyng taken with a sodayne disease, whiche was as pestyly and dolorouse as anyemyght be, dyed for the veray payne and anguyshe therof, within fewe dayes after, his body beyng eaten by with vermyne.

And he was eaten with wormes, and gaue vp the ghost. &c.

In this wyse whan he, that had persecuted the flocke of God, was rydde out of the waye, the doctrine of the gospell encreased, and spred more and more a brode. And Barnabas and Saule, whan their busynesse was done, that they had in hande by the consent of the brethren, and had deliuered the money to the apostles, and sene the same distributed to the helping and relieuyng of the poore, as it was ordeyned that it shoulde, returned from Hierusalem to Antioche, byrnyng with them a companion, whose name was John, otherwyse called by his sypname Marke.

## The xiiij. Chapter.

There were in the congregation that is at Antioche, certain Prophetes, and teachers, as Barnabas and Symeon that was called Nigir, and Lucius of Cyrene, and Manahen, &c. The text, rode the Tetrarches nourisefelowe, and Saule. As they mynystred to the Lorde, and fasted, the holy ghost sayed: separate me Barnabas and Saule, for the woorkie wherunto I haue called them. And when they had fasted and prayed, and layed their handes on them, they leat them goe. And they after they were sent forth of the holy ghost, departed vnto Seleucia, and from thence they sayled to Cyprus. And when they were at Salamine, they shewed the woorde of God in the Synagoges of the Iewes. And they had John to their minister.



The Church at Antioche, dyd than so flozyshe, that in it were dyuers that had the gifte of Prophecie, and other that had the gifte of teachyng the same. Among whome were Barnabas, and Symeon, whiche was surnamed Nigir, & besydes these were also Lucius, a Cyrenian borne, and Manahen whiche had ben brought by enie of a childe with Herode the Tetrarche, and was his nourisefelowe, & playfiere, whose compaignie he had left, and iyd than folow Christ. But Saule among al these, was mooste excellent, and one that passed all the other in qualyties required in an apostle.

And wheras they studyed for the profyt of the Church, bestowing those giftes that they had, to eche mannes welth, and to set forth the glozy of Chryste saythfully, whiche is a sacrifice so acceptable to God, that there is none moze, fastyng in the meane space, that they by prayer in puritie of lyfe, myght further the profytes of the Church, besydes the executing and doyng of al other dueties: the holy ghost beeyng moued with their prayers, certified theym by Prophetes what he woulde haue don, sayinge: disseuer me Barnabas and Saule, two the chief of all the reste, for my purpose, that they maye take

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And when they had fasted & prayed, & layed their handes on them, they leaue the go,

in hande that offyce, for the whiche I haue specially chosen them: that is to saye, that they may be instructours of the gentiles, and that I maye sowe farre abroad the gospell by their meanes. At this commaundment of the holy ghost, Barnabas, and Saule were separated and set apart from the reste, that it might appere to euery man, who wer chosen. And after that they with one consente, by fasting, and prayer had made petition to God that he would turne the offyce that they toke on them to þ profit of the cōgregation: those þ wer highest of authoritie emōg them, layed their hādes on them, & so dimitted them ready to take their iourney, whither soeuer the holy ghoste would leade or appoynte them. And so firste by motion of the holy ghost, Barnabas and Saule went to Seleucia, whiche is a great promontory, or peake on the weste parte of Antioche, and thence they sayled vnto Cypres. And as soone as they had arryued at Salamin, whiche is a noble citey in that yle, and þ first that ye cum vnto on þ east syde, they preached not fables inuented by mans witte, but the worde of God: and that not in corners, but in the Jewes Synagoges, of whome there was a greates nōumber, by reason that it was nere vnto Syria. They had with them, as a partaker of this mynysterie, John otherwyse called Marke, whome they had brought with them from Hierusalem. Suche honor was euery where geuen to the Jewes, accordyng to the commaundment of Christe, that wylled the gospell first to be offered them, lesse that sorte of people, whiche otherwyse was euer full of complayntes and waywarde, shoulde saye, that they wer despised and nought set by.

The text. ¶ Whā they had gone through the yle vnto Paphos, they found a certayne forcerer, a false prophet, a Jewe, whose name was Bariesus, which was w the ruler of the colliery, one Sergius Paulus, a prudent man. The same ruler called vnto him Barnabas & Saul, & desired to heare the worde of God. But Elymas the forcerer (for so is his name by interpretation) withstode them, and soughte to turne awaye the ruler from the sayth. Then Saul (whiche is also called Paule) beyng full of the holy ghost, set his eyes on him, and said: O thou full of all subtiltye and deceytfulnesse, thou childe of the deuyll, thou enemy of all righteousnes: wilt thou not cease to peruerter the straight wayes of the lord? And now beholde the hand of the lord is vpon the, and thou shalt be blynd, and not see the sunne for a season. And immediately, he fell on hym a myste and a darkenes, and he went about, sēkyng them that shoulde leade him by the hande. When the ruler whan he sawe what had happened, beleeued: and wonderd at the doctrine of the lord.

They beyng thus occupied, walked aboute all the whole Plande, vntyll that they came to Paphos, which was a cytie dedicate in the honour of Venus. For this cite standeth fardest of, on the west parte of Cypres. There they founde a certayne enchaunter whose name was Bariesus, as a man would say, the sonne of Iesu, a Jewe bozne, and one that professed the Jewes religion, and vnder pretense therof, falsely bearyng men in hande, that he had the spirite of prophecie. He was reternyng to Sergius Paulus, whiche was preconfull, that is to saye lieutenant, or the lord deputie of that Plande, and was a wyse man and of good experience. For suche felowes had wonte commonly to get them in suche great mennes fauour, that they may do moze mischief among men, when they haue once brought them in errour. The preconfull hearyng than that the gospell was sowed throughout Cypres, did not onely not withstande it, but also sent for Barnabas and Paule, beyng verie desirouse to learne of them this heavenly doctrine. But Bariesus beyng an enemy to our sauour Iesus, endeuoured hymselfe to resiste the increase of the

the Gospel, and strived against the trueth which was cunnning to light, where as he was in very dede a woorker of falsehood. And Elmas, which word in the Syrians language betokeneth an inchaunter and a false prophet also, withode the apostles that wet true prophetes. For he perceiuing that the proconsul was desirous to heare the gospel, and wel assured that in time to come, there would be no place for his disceitful craftes among them that had once learned the sure and stedfast trueth, went about to alienate the proconsulles ininde, that he should no more beleue the apostles. Here marke the buckling together of mannes craftes, and the liuely force of the gospel. Saule which was also named Paule, could no longer so beare this fellow, whom he perceiued full of the deuils spirite, that strived with myscheuous craftes against the pure trueth, but taking to hym hertie courage, by inspiration of the holy ghost, stedfastly loked on this enchaunter, and sayd vnto hym: O thou wicked, full of all deceite and wplynes, that expressest thy father the deuill, which first by his wiles and lyes drew man to death. O enemy of al iustice, and truth and in this shewing thy selfe to be the sonne of the deuill, for he first tooke from man his innocencie, thou openly stritest that truth shall not spring agayn. And thou arte not contented that thou hitherto hast deceiued simple men with thy deceitefull craftes but now also when the will of god is, that the trueth of the gospel, in which is no deceite, shall shine throughtout the worlde, thou stubbornely continuing in thy euill intent, doest not cease to strue againste the wil of god, rather hauing an eye to thine owne bayne glory and filthy lucre, than to the health and saluacion aswell of thine owne soule as of a great sorte of other mennes also. And that thou mayest perceiue that the craftes which thou woikest by the deuils power, can nothing preuaile against the trueth of the gospel, beholde thou shalt now see what he is hable to do, whose wil thou doest withstand. Thou braggest that thou arte a Propheete, and one that knoweth high misteries, wheras in very dede, thou arte inwardely in thy soule blind. Here hast thou deceiued men, who iudge of those thinges that they see, but God that knoweth the blindness of thy herte, shal streight wayes take away the vse of thy bodely eyes, that euery man shall perceiue that thou art blinde in very dede, and one that is vnwothy to see the same light which al other men see, forasmuch as thou wagest open warre against the light of the gospel, that now beginneth to arise in the worlde. This way shall God take vengeance on the vnill that thou repent. Paule had scarcely spoken these wordes, but sodainly this enchaunter was stricken with a great blindness, insomuch that he, as one amased wandred by and down, seeking for some man to leade him by the hande. These thinges wer doen, the proconsul beyng a witnes of it, and looking thereon, who merueyling much at the great efficacy of this heavenly doctrine, by vertue wherof the Phantastieall woorking of suche enchauntours was trode so soone vnder foote, was conuerted to the saythe and professed the name of Christ, and in steede of the false Propheet Barisus he had in high fauour the disciples of Iesus.

O thou full of all surrectie & deceitfulness thou child of the deuill, &c.

And now beholde the habde of the lord is vpon the, & thou shalt bee blind, &c.

¶ When Paule departed from Paphos, they that were with him, came to Perga in Pamphilia: and John departed from them, and returned to Ierusalem. But they wanded thence the cuntreys, & came from Perga to Antioche, in Pisidia: And went into the Synagoge of the Iewes on the Sabbath day, and sat down. And after the lecture of the lawe

The text.



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the Prophetes, the rulers of the synagoge sent vnto them, saying: Ye men and brethren, if ye haue any sermon to exhorthe the people, say on.

These thynges were don at the cite of Paphos, from whence Paul say-  
ling with his company into the lesse Asia, landed at Perga, which is a citie  
of Pamphilia. But Iohn which by surname was called Marke, wente from  
them, and returned to Hierusalem, whence he before came to beare Barnabas  
and Paul company. But they, with no lesse speedines whā they had gone o-  
uer Pamphilia, came to Antioche, which is a citie of Cilicia. There entring  
into the Synagogue, where as the Jewes did customably resorte, they sate  
downe as other men did, to here a lesson of the lawe, and of the Prophetes,  
whiche after it was rcherled, and no man arose vp, the chiefe rulers of the  
Synagoges perceyuing by their garments and apparell, that these stra-  
ngers were of the Jewes, and that their face & outward behaueour shewed  
them to be vertuous men, sent woo:de vnto them by theyr vnder officers,  
that forasmuche as they were Jewes, yf any of them would teache, or geue  
any exhortacion to the people, it should be lawfull for them soe to doe.

**The teste.** ¶ Then Paule stood vp, and bekened with the hande, and sayed: Menne of Israel and  
ye that feare God, geue audience. The God of this people chose our fathers, and exalted  
the people, when they dwelt as straungiers in the lande of Egypt: And with an high arme  
brought he them out from thence. And about the tyme of fourty yeres, suffered he their  
manners in the wilderness.

¶ Then the heavenly oratour Paul, being ready to shewe his minde, arose,  
signifying to the multitude with mouing of his hand, that they should hold  
their peace, began to speake vnto them in this wise. Ye men of Israel which  
acco:ding to the trade of your forefathers, stand in feare of god, harken vnto  
me whiles I shall shewe vnto you the will of God, & expounde the mistery,  
or meaning of this lesson, which is euery Sabboth daye customably read,  
in your Synagogue. God the defendour of the Israelites, chose our forefa-  
thers, that is to say this sorte of people, to serue him before all other, inso-  
much that whan they serued in Egypte, being kept in great seruytude and  
bondage, Pharao endeuouring himselfe by al meanes, that thei should not  
encreace, and that they that remayned there on lyue, should be oppressed by  
excesse of paynfull labour, he wonderfully sette them by throughe myracles,  
agaynst the tyranne that oppressed them, and deliueted them of theyr bon-  
dage, not by meane of any craftie deceite, or els by mans pollicie & strength,  
but by his high & mightie power, y all men might certainly know, that this  
people was fauoured of God. And whan as he of a tender loue toward the,  
had deliuered them out of Egypte, very gently he bare with their condici-  
ons in the wilderness by the space almost of forty yeres, though they of-  
ten made sedicions, and commocions, and grutchted against Moyses. And  
yet dyd not he extremely punishe them, to the ende that he might performe  
his promise whiche he had made before vnto the patriarches.

**The teste.** ¶ And he destroyed seven nations in the land of Chanaan, and deuided their lande to  
them by lot. And afterwarde, he gaue vnto them iudges about the space of four hundred  
yeres and fyfty, vnto the tyme of Samuell the prophet. And afterwarde, they desired a  
king, and God gaue vnto them Saule the sonne of Cis, a man of the tribe of Benjamin, by  
the space of forty yeres. And whā he was put downe, he set vp Dauid to be their king,  
of whom he reported saying: I haue found Dauid the sonne of Jesse, a man after myne  
owne herte, whiche shall fulfill all my will.

After forty yeres completed and expired, he brought them to the lande  
that he had promised, and whan he had for their sakes cleane vanquished  
seven



seuen naciōs within the land of Chanaan, the same land parted he by lottes amongst them, and that within the terme of. CCCC. L. yeres. Whiche was an euident token howe earnestly he loued oure countrey. And so whan they had obteyned peace, he gaue them iudges, vnder whose gouernaunce they myght quietly lyue, vntill the tyme of Samuell the Prophete, which was last of þ iudges. In tyme of his rule, they desyred of god, that he would gyue them a kyng. *And affecte* *warde, thei* *desired a* *king, & god* *gaue vnto* *the same* *the sonne of* *Cis.* *Samuel disswadyng them from it* and whan as they contynued stil in the same mynde and desyre, he made Saul king ouer them, that was the sonne of Cis, of the tribe of Benjamin, whome the lord reiect-  
 ted, partely for his pryde, and partely for disobeying his commaundemente. And thus continued they vnder the dominyon of the good iudge Samuel, and vnder the vngodly Saul, so werty yeres. Yet for all this, the fauoure of the merciful god forsoke not vs his people whome he had once chosen, but in steede of an euyl kyng, whome they had contrarpe to the wyll of God desyred, he rayled vp vnto theim kyng Dauid, of whose righteousness god hym selfe bare witnes, saying: I haue founde Dauid the sōne of Jesse, a man to my mynde, whiche shal obey my will in all thinges. for euen as god, what tyme he is angry, for a greate punishment, geueth vnto the people a fool:ly and an vngodly kyng, euen so whan he is pleased and reconciled vnto vs, he geueth for the euil kyng, whome he layeth out of the way, a good man, and one that will fulfil his commaundemente.

Of this mannes seide hath god (according as he had promysed) brought forth to Israell, a saluour, one Iesus, when John had firste preached befoze his cumming, the baptisme of repentance to Israell. And when John had fulfilled his course, he sayde: whome ye thinke that I am, the same am I not. But behold, there cometh one after me, whose shoes of his feete, I am not worthy to leuse. *The text.*

Vnto him hadde GOD made a promyse, that one of his lynnage shoulde become kyng of Israell, who shoulde rayne for euer. Nowe is it at length fulfilled, whiche oftentimes and long ago, was by the prophetes promysed. For of the stocke of Dauid, according to his promyse, he hath exhibited vnto vs Iesus the saluour of the Israelites, his name right well agreeyng with the effecte ensuing therof. This saluour, as he was promysed of the prophetes, and as he was signified befoze in shadowes of the lawe, and fygures: so befoze he shewed hymselfe to the worlde, he was propheted and spoken of, and also was shewed to be already cum, by the mouth of John the baptiste, who also was sent befoze, according to the prophesie of Esaye, as a messenger to shewe that he was cumming, exhorting al the people of Israell, to bee baptised, and to repente their life which they had ledde befoze, openly pronouncyng, that the kyngdome of god was euen at hande. But whan John, (whom god purposely sent to be the forerunner of our saluour whiche was cummyng, and to make ready the myndes of men agaynst he came) had almoste made an ende of his course, and was thought of many for his good liuing to be Christus, he openly reiected this title from hym, and referred it to hym that it was deuē vnto, saying: why thinke ye that I am Christus? I am nothing els but his messenger. And yet he, whom ye (though in dede not truely) suppose me to be, wyl within short space cum. For he, as concerning tyme, shal cum after me, but so far he passeth me in power and dignitie, that I am far vnworthy, yea to unbuckle hys shoes, whyche among men is accounted but an homely office, and a base seruice. For what is in him of leaste reputation, the same doeth farre surmount that that is in

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me most excellent. Wherfore we preache vnto you no newe thing, but that the same saluour is now come, that hath so many hundred yeres sence, been promised to our forefathers, and which hath so long time ben looked for of your owne selues; whome John, which among the Iewes was in great estimation, knoweledged to bee the same saluour, and so pronounced openly of hym before the Iewes.

**The text.**

Ye men and brethren, children of the generacion of Abraham, and whosoeuer among you feareth God, to you is this worde of saluacion sent. For the inhabitants of Ierusalem and their rulers, because they knewe him not, nor yet the voyces of the Prophetes, whiche are read euery Sabbath day, they haue fulfilled them, in condemning him. And when they founde no cause of death in him, yet desired they Pilate to kill hym. And when they had fulfilled all that was written of him, they took hym downe from the tree, and put hym in a sepulchre. But God reysed hym agayne from death on the thirde day, and he was seene many dayes of them, which came vp with hym from Galile to Ierusalem: whiche are witnesses of him vnto the people.

For the inhabitants of Ierusalem, &c.

Wherfore brethren ye that haue the lawe in price, and that greatly regarde the prophetes, and that come of Abrahams linage, to whome god promised issue, by meane wherof, al nacions should be blessed, if you bee the children of Abraham in very dede, yf ye earnestly stande in the feare of god, folowe in this poynt the godlynesse of your father Abraham, and receyue this whole some doctrine that we bring vnto you, and embrace hym beyng now already come, and beyng liuely exhibited and geuen to you in very dede, whome the Patriarkes did most highly reioyce to haue no more but promised vnto them, that he shoulde come. This helth of soule thorow Iesus, is indifferently brought to al men, but vnto you especially is it profered, to whome, & for whose saluatiō the prophetes were disclosed, and of whose stocke Christ was borne. Let not the vulgare example of them that inhabite now Ierusalem moue you any thing, or of those that be rulers there, whiche in condemning Iesus to death, whome they would not knowleage for their Messias, nor vnderstande the prophetes whiche yet bee read euery Sabbath day to them, hath vniawares fulfilled that, that was before prophced. For so was it determynd by the will of god, and so did the Prophetes with one consent, signifie & declare before, that one that was free from al sinne, shoulde be sacrificed as a lambe without spotte, for the sinnes of al men. And when the priestes, Pharisees, Scribes, and other of the piers, with the consente also of the commons, had assayed all meānes, and could finde no iust cause why they shoulde put him to death, yet obteyned they with importune clamours of Pilate, that he would put him to death. And when they had thus vniadvisedly fulfilled all those thynges that were spoken before of hym, by the mouth of the prophetes, they took him downe from the crosse, and layed hym in his graue. But he whom man of malice had slayn by the permission of god, the very same was reysed from death, by the power likewise of God the thirde day, according as it was before prophced. And lest ye shoulde thinke this to bee but a vayne tale that I tel you, he was seene, heard, felt, and in his owne person, known of his disciples that folowed him, when he went from Galile to Ierusalem to suffre, by the space, after he rose from death to lyfe, of fowerentie daies, and they be almoste all aliue vntil this day, testifying saythfully before all the people those thynges that they saw with their eyes, and heard with their eares, and felt with their handes.

But God reysed hym agayne fro death on the thirde day. &c.

**The text.**

And we declare vnto you, how that the promise (whiche was made to the fathers) God hath fulfilled vnto their children (euen vnto vs) in that he reysed vp Iesus agayne, euen as it is written in the first psalme: Thou art my sonne, this day haue I begotten thee.

As concerning that he reysed him vp from death, now no more to retorne to corrupcion, he sayd on this wise. The holy promises to Dauid made, wil I geue faithfully to you. Wherefore, he sayth also in an other place. Thou shalt not suffer thine holy to see corrupcion. For Dauid (after he had in his tyme fulfilled the will of god) fell on sleape, and was layd vnto his fathers, and sawe corrupcion, but he whome god reysed agayne, sawe no corrupcion.

And welkewyse beyng commaunded by our sauour to execute the office of apostles, doe witnesse that god hath now fulfilled his promise to you and your posteritie, in rasing Iesus from death to lyfe: which thyng long ago was promysed to Abraham, and Dauid your forefathers, and to your other auncestrie by the mouthes of þe prophetes. For this is the same sonne of god, bozne of the virgin Mary as concernyng his humayne nature and body, of whom the father himselve speaketh in the first mysticall psalme saying: thou art my sonne I haue begotten the this daye. And that he hath reysed him fro death to life, who shall neuer after be more subiect to mortalitie or death, he affirmeth by his prophete Esay saying: I wil perfourme vnto you faithfully, the promise that I made vnto Dauid. Now had he kept no promise, if he had not raised Iesus to life euerlasting. For this was his promise vnto Dauid: I haue once sworne to Dauid, as I am holy, & I will not deceyue him, his seed shall continue for euer, and his throne, or royall seate, shall continue as the Sunne in my sight, & as the full Moone without end, & as a faythfull witnesse in heauen. But ye see now that none of the lineage of Dauid, obtayneth this kingdome: but this prophecie signified Christ, that sitteth on þe right hand of his father, and enioyeth the kyngdom that neuer shall haue ende. Of this selfe same matter, speaketh also the .xv. psalme, in this wise: Thou shalt not suffer thy holy to see corrupcion. Whiche prophecie can not be referred to kyng Dauid in his owne personne, of whom we certainly knowe, þe after that he had liued and reigned as long as pleased god, he than died, & was buried seembably as his auncestrie was before him. But if to see corrupcion be nothing els but to die, than his graue, whiche yet vnto this day is remaining among vs where his bones lye, dothe evidently proue, that he hath selue corrupcion. Wherefore this prophesie cannot be referred vnto hym but to thother, whom we preache vnto you of, whom god raysted from death to lyfe ere his body began to putrefie, and made hym immortall.

For Dauid  
(after he  
had in his  
tyme fulfilled  
the will  
of God: fell  
on sleape. &c

¶ Be it knowne vnto you therefore ye men and brethren, that through this man is preached vnto you, remission of sinnes: and that by hym, all that beleue, are iustified from all thinges, from whence ye coulde not be iustified by the lawe of Moyses. Beware therefore, lest that fall on you, whiche is spoken of in the prophetes: Beholde ye despisers, and wonder, and perish ye: for I dooe a woork in your dayes whiche ye shall not beleue, though a man declare it to you.

The text.

Be it therefore knowne vnto you brethren, that thorow thaforsayde Iesus, ye haue profered vnto you, remission of sinnes, & freedom from all offenses, which you coulde not hitherto be cleane ridde of, by keeping of the lawe. For the lawe was vnperfect, take carnally, neither coulde it put away all sinnes, but punished sum of them, nether it helped all nacions. But through this same Iesus, eche man without respecte of any persone or els offence, hath righteousnesse or iustificacion, and innocencie profered vnto hym, so that he beleueth the promises of the gospel. Beware therefore, lest it may be spoken of you, that god threteneth to the vnfaithful, & those that resiste the preaching of his gospell, saying by the mouthe of his prophet Abacuc: Look ye despisers, & maruaile ye beyng amased, and euen dye for angre, for I woork in your dayes a woork that ye shall not beleue, though a man tell you of it.



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Who euer yet did beleue that a virgin shoulde beare a childe? Who would haue thought that all countreies shoulde obtayn life euerlasting by the death of one man? Who would haue beleued that a man beyng slaine and buried, could within thre dayes arise agayn from death to lyfe euerlasting? Thys wondrefull woork, god, accordyng to his promise heretofore made, hath wrought now in your time. Become not ye despisers, bee not occasion that your selues perish through stubberne and wilful vnbeliefe, but beleue ye in him, & embrace ye that health of soule which is now frely profered vnto you.

The text.

¶ When the Jewes were gon out of the congregation, the Gentiles besought that they woulde preache the worde to them, the next Sabbath. When the congregation was broken vp, many of the Jewes, and vertuous proselites folowed Paule & Barnabas: which spake to them: and exhorted them to continue in the Grace of God.

After Paule had concluded, and the hearers began to departe, they desired Paule and Barnabas, that they would speake moze of the same matters the sabboth day next folowing in audience of the synagoge. And whan the company was dimitted, many that were partly Jewes borne, and partly other straungers whiche yet liued accordyng to the trade of the Jewes, and were likewise desirous to know this kinde of religion, folowed Paule and Barnabas, coueting to be moze playnly, and familiarly taught of the Apostles. And than talked they with them aparte, exhorting them to continue in that fauour and grace which once they had begun to embrace, of free gift at the hand of god, and what they had once begun, in the same to procede with continual increase. In the meane time the rumour of this matter was published far abrode, one telling another what he had hard as men comonly do.

The text.

¶ And the nexte Sabbath daye came almost the whole cite together, to heare the worde of God. But when the Jewes sawe the people, they were full of indignation, and spake agaynst those thinges whiche were spoken of Paule, speaking agaynst it, and rayling on it. Then Paule and Barnabas wared bolde, and sayed: it was mete that the worde of God shoulde first haue been preached to you. But seeing ye put it from you, and thynke your selues unworthy of euerlasting lyfe, loe, we turne to the Gentiles: For so hath the Lord commaunded vs. I haue made the a lychtre, of the Gentiles, that thou be the saluation vnto the ende of the worlde.

So the next sabboth day not onely the Jewes, and such straungiers as obserued the Jewes lawes, but also all the whole cite came to the Synagoge to heare the gospel preached. But the Jewes for the most parte of them, that had perswaded themselves, that this fauour through beleuing the gospel, was promised to such onely as were carnally descended and came of Abrahams stocke, whan they saw that a great multitude of Jewes, and suche other as kept their law, (which were proselites, and Gentiles also,) were gathered together indifferently, the said Jewes grudgeing in their mind, disdained at it meruelously, speaking against such thinges, as had ben spoke of by Paule, & not absteyning from vnfitting, opprobrious, and rayling wordes. Whā Paule and Barnabas perceiued their malicious stubbernes, remembryng that the lord had commaunded the apostles, that if in any place they chaunced to mete with such, as would reiect the gospel whan it is profered them, they shoulde leaue that cite and place, making the dust of their feete also to such stubberne persons agayn, sayd freely: we haue doen our duties: For accordyng to the commaundement of Iesus the lord, the gospel first was to be preached vnto you. Such reputation Christ had you in. But seeing that you refuse so great fauour that hath ben freely and without buyte profered



profered vnto you, & thinke your selues vnworthy of eternal life, beholde we will turne our preaching to the Gentiles. And yet will not we so dooe vpon our head: But Iesus our lord so commaunded hys disciples, that after they had preached his gospel throughout Jewry, they shoulde afterwarde preach it to all nacions vnto the ende of the worlde. This was long synce prophcyed by the prophete Esay, that Iesus shoulde saue, not the Jewes onely, but all the nacions also in the worlde. For in hys booke of prophcy, the father speaketh vnto the sonne in this wise: I haue set the to be a lighte vnto all nacions, and to saue all the whole worlde

When the Gentiles hearde this, they were glad, and glorified the worde of the Lord, and beleeued: such as many as were ordeyned vnto eternall life. And the worde of the Lord was published throughout all the region. But the Jewes moued the deuoute, and honest women, and the chiefe menne of the citie, and reysed persecution against Paule and Barnabas, and expelled them out of their coastes. But they shoke of the dust of their feete againste them, and came vnto Iconium. And the disciples were filled with ioye, and with the holy ghoste.

When those that were of the gentiles hearde this, they muche reioyced, not because that the Jewes shoulde perishe, but so that they rendred to God thanks, that had turned the Jewes incredulitie vnto their saluacion.

The Jewes spake blasphemously against this healthfull doctrine: but the gentiles being sodenly conuerted, did receiue it very promptly, and readily, and glorified the worde of the lord. Which worde many of the gentiles beleeued, but yet not all, but as many as god of his mercye had ordeyned to haue euerlasting lyfe, whereunto no manne attayneth, vnlesse he be called, a chosen of God. In this wise the word of god was sowne abrod thorowout all that countrey. But the Jewes enuying the gentiles, stirred vp certayne deuout women (for suche commonly ate sooneste deceiued vnder the fayned pretence of holynesse) and those that were in estimation honorable, to the intent that all might bee dooen with the more auaritie: and furthermore they moued diuerse of the head men of the citie, and throught them, caused Paule and Barnabas to bee persecuted, and banished them out of their coastes. Here marke, good Theophilus, the craftie, that the Jewes had to styre vp the myndes of men againste those, that sincerely preached Iesus. Malpce first moueth them that doe counterfet holynesse, and soone after thinwarde so: we of their malicious myndes, breaketh out into wooordes of re-

And the worde of the lord was published throughout all the region.

proche. Than vpon this, sad women, and such as be deuoute, be meanes wherby they call the commons vnto sedicion, for by

the auncyente matrones they stirre vp the rewlars. And

in this wise were the Apostles driuen out. Than

Paule and Barnabas making of from them the

dust of their feete, tooke their iourney to I-

conium, which is a citie in Licaonia. The

disciples also reioycing that the ghol-

pell had so good successe, were re-

plenished with gladnesse

and with the holy

ghoste.

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## The.xiiii.Chapter.

The text.

¶ And it fortuned in Iconium, that they went bothe together into the Synagoge of the Jewes, and so spake, that a greete multitude bothe of the Jewes, and also of the Grekes beleued. But the vnbelcuyng Jewes, stirred vp, and vniquested the myndes of the Gentiles against the brethren. Long tyme abode they there, and quile themselves boldly with the helpe of the lord, whiche gaue testimony vnto the woorde of hys grace, and graunted signes and woonders to bee dooen by their handes. But the multitude of the cite was diuided: and parte helde with the Jewes, and partie with the Apostles.



¶ At whan as they were come to Iconium, they went together as they: custome was, into the Synagoge of the Jewes, & there they preached also the ghospell of Iesus Christe, lyke as they had berfore done at Antioche, inso- much that a great numbze aswell of Jewes, as of Grecians, were conuerted to the faith. Here agayn likewise the Jewishe malice was occasion of sedicion. For the Jewes that woulde not obey the ghospell, beyng not contente to perishe themselves, except they might d;aw many with them to damnacion, stirred vp and corrupted the myndes of the gentiles, againste them that did beleue. But the gospel increased and waxed stronger, aswell by aduersitie, as by prosperitie. Wherefoze Paule and Barnabas continued a long space in this fighte at Iconium, valiantly setting foorth the matter, by the helpe of god, whiche bare witnesse (whiche was greater than any testimony of man) to thys hys free gift, that he exhibited to al men through his gospel. For power he gaue to these his preachers of the ghospell, that were but weake persons, and out of reputacion, to wooke signes and wonders, to thentent that it might bee knowne therby, to bee the very handy wooke of god. So by meane of the Jewes, the cite Iconium was diuided in two partes, of whiche thone fauoured the vnfaythfull Jewes, the other thapostles.

The text.

¶ Whan there was an assaulte made bothe of the Gentiles, and also of the Jewes with their reuelers, to do them violence, and to stone them, they were ware of it, and fled vnto Listra, and Derba, cities of Licaonia, and vnto the regyon that lyeth rounde aboute, and there preached the Gospel. And all the multitude was moued at their doctrine, but Paule and Barnabas taried stil at Listra.

¶ And at the last, whan they that were of the gentiles, adioynning themselves to the Jewes, and gouernoures of the cite, went about to lay violent handes on thapostles, that they might punish & stone them, they hauing knowledge of the matter, fled to Listra, a cite in Licaonia, which is parte of Pamphilia and from thence to Derba. In the meane space they walked ouer all coastes of the countrey that were neare, sowing in every place, seede of the ghospell, so that in this their flyght the apostles dyd not so muche procure their owne health, as spreade abrode the ghospell.

The text.

¶ And there saue a certayn man at Listra, weake in his feete, beyng a creple from his mothers wombe, and neuer had walked. The same hearde Paule preach. Who beholding him, and perceiuing that he had fayth to be whole, sayd with a loude voice: stande vpright on thy feete. And he stert vp, and walked. And whan the people saw what Paule had doon, they lift vp their voyces, saying in the speche of Licaonia: Goddes are come down to vs in the likenes of manne. And they called Barnabas Iupiter, and Paule Mercurius, because he was the preacher. Whan Iupiters prieste, whiche dwelt before their cite, brought oxen and garlandes vnto the porche, and would haue doon sacrifice with the people.

There

There was the same time in Listra a certayne manne, whose legges were so feble and impotent, that he continually satte still, nothing hable to walke and was lame euen from his mothers wombe, neyther could he go of al the dayes in his life befoze. This man among the other multitude, heard Paul speakyng of Chyste. And Paule looking vpon this man, perceiued by his countenaunce, how earnest and desirous he was to heare hym, because he trusted, that by the name of Iesus which he had hearde preached, he should obtayne health of his limmes, & sayd vnto him with a loude voyce: Stande vp on thy feete, and with that worde this lame man leaped vp and was wel hable to go. But whan the multitude saw this wondre (fo: there was no mā but he knew this lame creature, and that with one worde he was restored vnto his health) they spake with loude voyces in their owne countrey language of Licaonia, & sayd: doutlesse the gods haue taken on them the likenes of men, and haue descended from heauen vnto vs. And the people of Licaonia did somuche moze perswade themselves that it was so, because there went commonly certayne talkes of Iupiter and Mercurius how thei being gods, tooke on them the lykenesse of men, and were receiued as gesses of Licaon, of whome it appereth that they were called Licaonians. Wherefoze they called Barnabas by the name of Iupiter, because he shewed in hys countenaunce great grauitie and auncientnes, and Paul they called Mercurie, because he was the spokesman: fo: the Gentiles were of this opinion that Mercurius was the messangier of the goddes and the president of eloquence. And Iupiters priestes, who dwelled in the subburbes of the cite of Listra, brought oxen and garlandes to the gate of the house, where the apostles were lodged, to thintente that he woulde haue dooen sacrifice vnto them. fo: they supposed that Iupiter was most delighted with sacrificyng of oxen. And aswell the priestes, as also the beastes that were killed in sacrifice, had wont to weare garlandes. And a great number of al estates indifferently one with an other, folowed hym.

And they called Barnabas Iupiter, & Paule Mercurie.

Whiche whan the apostles, Barnabas and Paul, hearde of, they rente their clothes, and ran in among the people, cryng and sayng: Syrs, why dooe ye this? We are mortall men like vnto you, and preache vnto you, that ye shoulde iourne from these vanities vnto the liuing God, whiche made heauen and earth, and the sea, and all thinges that are therein: the which in tuncs past, suffered all nacions to walke in their owne wales. & neuerthelesse, he left not himselfe without witnesse, in that he shewed his benefites from heauen, in geuing vs rayne and fruitful seasons filling our hertes with foode and gladnes.

The texte.

But whan Paule and Barnabas had enquired what the matter ment, and learned how they were taken as goddes, and that the priest hastened to sacrifice vnto them, they woulde no longer abyde so greate blasphemye against god, to haue that same honour that was due to god onely, applied to manne, but cuttyng their garmentes as the Jewes manner was in so: rowe, they with haste came forth to the multitude cryng, and sayde: Syrs what meane ye? Why doe you thus? We are no goddes, but mortall men as ye bee, ready and apte to fall into like mischaunces as you are, and we dooe not onely not desire thus to bec honoured of you, but rather we came hither to you fo: thys purpose, that by our counsell ye maye turne to the truely: uing god, that made heauen, and yearth, and the sea, and all thynges whatsoeuer is conterned therein, leauing these false goddes, whome ye haue hitherto with heathen sacrifice worshipped, whiche in dede are nothing els, but

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but eyther men that be nowe dead, or els ymages boyde of life, or finally euil spirites. For there is but one god the maker & gouernour of all thinges. His will is now to be knowen and worshipped of all nacions in the world, that all men through him may obtayne life euerlasting. For in times paste, he, winking as it were, at mennes factes, permitted all nacions to lyue euerie one after hys owne trade, to the ende that after it were once euident that man coulde not be saued by his owne meanes, al men might bee saued, if they would beleue in god, & the gospel taught by his sonne. And although the moste parte of menne through erreure, hath lefte the true God, wurshipping ymages of diuerse thinges in steede of God, or thinges that were created in steede of their creatour, yet he by and by dyd not reuenge hymselfe on the, as he iustly might haue done, nor ceased not to prouoke them to know, and loue him, by his continuall benefytes.

In geyng  
vs rayne &  
fruitfull  
seasons. &c.

For he that made the worlde to the vse of man, doeth make both fruitfull, and plentiful the ground, by sending downe rayne from heauen, and causeth verely increase of frutes to suffice abundantly to the vse of mannes life, refreshyng vs plentyfully with soondy kyndes of meates, and styring our herres, to mythe, with pleasaunte wyne. For ye haue not receyued these benefytes of Iupiter, Ceres, or Bacchus, whome ye haue hitherto worshipped, but of the same god whome we preache vnto you. Than although the apostles had so playnely shewed the trueth in the hearing of all the multitude, yet they coulde scarcely stay their handes, from doying sacrifice vnto them.

The terte.

¶ Whither came certayne Iewes from Antioche and Iconium: whiche (whan they had obtayned the poples consente, and had stoned paul) dyd hym out of the cite, supposing he had been dead. Howbeit as the disciples rode rounde about him, he arose vp and came into the cite. And the next day he departed with Barnabas to Derba.

In the meane space while these thinges were done at Listres, certayne persones beyng Iewes borne, that repined against the ghospell, came thither from Antioche that is in Pisidia, and from Iconium: whiche Iewes, when they had turned many of the people to their minde and opinion, that is to say, when they had caused them to lay violēt handes vpon the apostles whiche thyng they had also attempted afoze at Iconium, they stoned Paul and dyd hym out of the cite, thinking that he had ben dead. Thus is mans fortune sodaynly chaunged. They were but a litel before taken for gods, and should haue had sacrifice done vnto them, but now paul being stoned, was cast out of the cite. For they were moze angry with him, because he by reason of his eloquence, entised many to folow Christ. Then the disciples compassed hym about there as he was cast, and left for dead, and would haue buried the corps. But paul cumming to himselfe agayne, arose priuely, and entred into the cite, and the next day fled to Derba with Barnabas, whither they first of all had purposed to haue gone.

The terte.

And whan they had preached to the cytie, and had taught many, they returned agayne to Lystra, and to Iconium and to Antioche, and strengthened the disciples soules agayn, & exhorted them to continue in the fayth, assuring that we must thorow muche tribulacion, entre into the kingdome of God.

And whan they had preached the ghospell there in that cite, and had taught many thinges, and (as a man woulde say) had cast the seede of the Ghospell abyode, they returned to Listres, Iconium, & Antioche making the mindes  
of the



of the disciples stedfast in the sayth, as many as they had couerted to Christ; and geuing them exhortacion to continue in the sayth, and that they would not for any feare be withdrawen from the trust whiche they had once put in our lord Iesus, nor should not be moued because they heard say that Paule was stoned at Lissres forasmuch as Christ had tolde his disciples, that this was the way, that throught much trouble they shoulde entie into the kyngdom of heauē: So that Paule toke more thought, lest those that were weake in the sayth should be alienated from Christ, seing how soe he was vexed of the wicked Jewes, then that he himselfe passed so much on it, geuing example to Bishoppes that they ought to folowe chrysty husbände men, whiche thinke it not sufficient to plant, or to sow except they do also theyr diligence, that the same that begunneth to growe, may come to his full ryping.

¶ And when they had ordeined them elders by election, in euery congregation, and had prayed and fasted, they commended them to the lord, on whome they beleued.

The text.

And forasmuch as it was requisite to the setting forwarde of the gospell, that the apostles should trauail through many countreyes, they set priestes or auncientes, who were chosen by the voyces of the comens of euery citie, to ouersee them, and to supply the rowmes of the apostles in their absense, and so when they had vsed generally prayer and fastyng, they commytted them to god, that they might profite in him, whome they had once professed.

¶ And when they had gon throughout Pisidia, they came to Pamphilia, and when they had preached the worde of God in pectga, they went downe into the citie of Attalia, and thence departed by shippe to Antioche, from whence they were committed vnto the grace of God, to the worke which they fulfilled.

The text.

These thinges were doene in Antiochia, whiche is a citie in Pisidia, and when they had walked ouer that cuntry, they likewise went through Pamphilia, sowing the gospell in euery place, where as it was not sowed alredey, and strengthening them that already beleued, vntill they returned to Pectga. And when they had there also set all matters in orde, they came to Attalia, which is a Citie of Pamphilia, sumwhat neare the sea. from thence agayne they toke shipping to Antioche in Syria, whence they firste came, when the office of preaching to the Gentiles was committed vnto them by the elders, and when by laying of handes vpon them, by prayer, and by fasting, they were commytted to the grace of god, that throught his helpe it might happely come to passe, that they had taken in hande.

¶ When they were cum, and had gathered the congregacion together, they rehearsed all that God had done by them, and how he had opened the doore of sayth vnto the Gentiles. And there they abode long time with the disciples.

The text.

¶ Wherfore when they were returned thither, as men accountable for theyr dooynge, they called together the congregacion of the saythful, and opened vnto them all such thinges as it had pleased god to worke by them, shewing them that the fauoure of god had furthered their endeuoure, and how he had geuen occasion to call the Gentiles to the faith, by which they might obayne saluacion without the obseruing or keeping of the heauy and burdenous commaundementes of the lawe.

The

# The paraphrase of Erasmus vpon

## The.xv.Chapter,

The text. And certayn men whiche came downe, taught the brethren: excepte ye be circumcised after the maner of Moyses law, ye cannot be saued. So whan there was arisen a dissencion and disputing not a litell vnto Paule and Barnabas againt them, they determined that Paule and Barnabas, and certayne other of them, shoulde goe vp to Iherusalem vnto the apostles and elders about this question.



Paule and Barnabas continued a long space at Antioche with the disciples, because that in so noble a Cytie as that was, a great multitude of faythful were gathered together of sundry sortes of men, which daily encreased more and more. And the apostles wer glad to tarry longer there where the greater increase of faythful men was, because the inhabitours of Iherusalem, and of that parte of Syria, whiche is properly named Jewry, did more sticke to Moyses lawe, than any other: forsomuche as they were lesse conuersaunte with the Gentiles: and because that they dwelling more nether the temple, woulde not permyt the Gentiles to be partakers of the ghospell, vnlesse they woulde kepe the lawe, whiche they did not yet perceiue shoulde bee abrogate, as concerning the shadowes, figures, and ceremonies, after the true lighte was once come. Of this sorte were circumcision, vacacion, and forbearpng from worke on the Sabbath day, choyce of meates, holy dayes, diuersities and differences betwene one sorte of men and an other, in garmentes, bowes, fastinges, eschewing the eating of suche beastes as dyed by them selues: whiche thinges al that grosse people were commaunded to kepe for a season, that thei might accustome themselues to obey Gods commaundemente, vntil that the true light did appeare through the gospel, and to it shadowes should geue place. Wherefore suche as vnderstoode not the lawe to bee spirituall affirmed that that whiche was commaunded and appoynted by god, and lesse to them of theyr fathers, & obserued or duely kept of their auncestry, so many huundred yeaeres, ought to continue for euer. This opinion in the proceded not of malice but rather of a superstitious fauour to the law, which, whiles they endeuoured to kepe stil, they cleane ouerthrewe. For Paule at the first time being prouoked with like zeale, persecuted the chrysten men. And so whan as the rumour & brute of those thinges which wer doen at Antioche (from whence Paule and Barnabas of a common consente, toke their journey towardes Cypres, and thence to Pamphilia, & had openly without respect of any person preached the Gospel, both to the Jewes, to the Proselytes, and also to the Gentiles, and had not willed them to obserue or kepe any parte of the law) had bene spred as far as Iherusalem, certain came from Jewry to Antioche, teaching a new doctrine disagreeing from that, that Paule and Barnabas had taught. For they sayd to those of the Gentiles that were turned to the faith: Except ye bee circumcised accordyng to the rule appoynted by Moyses lawe, ye can not bee saued. This was the beginnyng of dissencion betwene those that stucke to the litalle sence of the lawe, and the other that folowed the pure and spirituall libertie of the ghospell, whiche stryfe and dysseccion will still euermore continue among chrysten menne also. And to none other ende did god suffer thys same stryfe to aryse vp, but that all suche as were

were the disciples of Christe, might the better perceiue, howe pernicious a thing relygion is, that is wholly founded vpon ceremonies. But whan as Paule & Barnabas like valiaunt defendours of the libertie of the gospel, had earnestly resisted their doctrine, which outwardly seemed to be godly, but in very dede was very full of mischief, there arose a great variaunce, whiles that the apostles strongly defended the puritie of the doctrine of the gospel, which is spirituall, by testimonies of the prophetes, againste those that superstitiously defended the law, and they on the other side being affectionate to the law that they had receiued of theyr forefathers, went about to bring the Gentiles, vnder the same yoke, not perceiuing in the meane season what flaunder and reproche it was to Christ, whose grace they thought lacked assistance of the law. For it was lawfull for him, that made the law to abrogate and abolish the same. Howbeit he doeth not abrogate the law that pertaineth to it. This sedition was more hurtfull to the gospel, than the crueltie of Herode, or any other prince, because it strove against the true religion, vnder a false and cloaked pretence of godlines. Wherefore lest that this mischievous discorde should increase, it was thought expedient by the congregation of the disciples, that Paule and Barnabas, and certain other of the same sorte, should take their journey to Hierusalem to Peter and the other apostles and priests, which did then rule the church of Hierusalem, that this question, or controuersie that was arisen, might be decyded by their cunning and knowlege. For hitherto the chiefe authoritie remayned there, where the doctrine of the gospel first sprang vp, & the same authoritie remayned among them, that by the were sent abroad by Jesus Christe to preache.

They decreed that Paule and Barnabas, &c.

And after they were brought on their way by the congregation, they passed our Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great joy vnto all the brethren.

The text.

Then Paule and Barnabas took their journey, and a great multitude of disciples honorably brought them on their way, and as they passed by Phenice and Samaria, they shewed in euery place how the Gentiles were conuerted to the faith: so sure were these apostles that they had preached well, that they feared not openly, and of their owne accord to rehearse the same: neither wente they to Hierusalem to learne of the apostles, whether they had dooen well before time or not, but that the troublous commotion, and disquieting of the weaker sorte, might be layd downe and appeased by the authoritie of the elders. And as many as were conuerted to the faith in those partes, did not onely not reple sedition as the Jewes had dooen, but reioyced also wondrously.

And whan they were come vnto Hierusalem, they were receiued of the congregation, and of the apostles and elders, and they declared all things that God had dooen by them.

The text.

But whan Paule and Barnabas and their other companions were come to Hierusalem, they were sentely receiued of the congregation which was there, and likewise of the apostles, and seniores, vnto whome being assembled together, they shewed all thynges, that God had wrought by them among the Gentiles.

Then arose by certain of the secte of the pharisees, which did beleue, saying that it was needfull to circumcise them, and so commaunde them to keepe the lawe of Moses. And then the apostles and elders came together, to reason of this matter.

The text.

And

## The paraphrase of Erasmus vpon

Then arose  
vp certayne  
of the secte  
of the pharisees.

And wheras the moze parte of the multitude approued their doynges, there arose certayne of the Phariseis secte, that had been conuerted to the saythe: whiche were in this opinion, that they thoughte that man coulde not obtayne saluacion by grace and fauour throughe the gospell, vnlesse he kept the lawe. And therfore earnestly resoned that no Gentyles ought to be made partakers of the ghospell, vnlesse they woulde befoze take vpon them the yoke of Moses lawe, whiche thyng the Gentyles exceedingly abhorred. But the Phariseis woulde be seen moze earnest folowers of the lawe than others were. And therfore they, as doctours of the lawe, affirmed that those Gentyles, that were receyued to the sayth, ought to bee circumcised and that a streyght commaundement ought to be geuen vnto them that they should kepe Moses law, not vnderstanding y none b:ake the law moze then suche as stricked so muche to the letter, & not to the meaning of the law. And whan in this matter esteons dissencion was moued (see how perillous a thyng and how easye to set men together by the eares supersticion is) the Apostles and elders assembled together, to thentente that they might consulte and deuise what was best to bee doen in this matier. For they beyng muche desyrus of their maysters auancement, & to wyne moe vnto him, feared lesse that many of the Gentyles myndes woulde be alienated and turned away from Christe, because they coulde not abyde the lawe. And agayne, they thoughte it not expedient to geue a iuste cause to the Jewes to forsake the ghospell, as thoughe it were dysagreeing from the holye lawe, forasmuche as they were so earnestlye rooted in the lawe, which they had receiued of theyr forefathers, and had at that tyme in great reuerence, that they mighte not so daynly be plucked from it.

The text.

And when there was muche disputing, Peter arose vp, and saide vnto them: ye menne and brethren, ye know how that a good while ago, God did chooe among vs, that the Gentiles by my mouth should heare the word of the gospel, and beleue. And god which knoweth the hertes, bare them witness, and gaue vnto them the holy ghoſt, euen as he dyd vnto vs: and put no difference betwene vs and them, seynz that with sayth he purgified their hertes. Now therfore, why tempte ye god, to put on the disciples neckes the yoke whiche neither our fathers, nor we are able to beare? But we beleue, that throughe the grace of the lord Iesu Christe, we shalbe saued, as they do. Than all the multitude was pleased, and gaue audience to Barnabas and Paule, whiche tolde what signes and wunders God had shewed among the Gentiles by them.

Wherfore bothe parties beyng in earnest disputacion, and reasoning, and bothe parties allegyng testimonies out of scriptures, and groundyng their argumentes vpon thesame, Peter arose vp & spake vnto them, in this wise. Brethren, wherfore call ye this matter into controuersy, or disputacion, as though it were doubtful, and as who sayth, that it were in mannes arbitrement to allowe or disallow that thing, that god hath already allowed. Your selues do know that fewe yeares since it chaunced me to haue the practyse of suche a lyke thing in Jewry, as ye finde fault withal among all the Gentiles nowe. For whā ye likewise grutchted that Cornelius & his householde were Christened, I shewed vnto you all the whole matier, howe that I toke my tourney to Cesarea, not of myne owne heade, but by the commaundement of God, to preache his gospel to the Gentiles also, that they throughe sayth in hym, might obteyne saluacion. And where as they, that hearde me than preache the gospell, were vncircumcised, and free without bondage of Moses law, yet neuerthelesse god, (who esteemeth not mā of his apparel, or outward furniture, but of the inwarde affection of his herte, whiche he alone doeth knowe:)



knowe:) gaue vs manyfest tokens that he approued they: sayth, forasmuche as he, whiles they harkened vnto vs, powred on them his holy ghoste, yea so plentifully, that they spake diuers languages, as well as we, and that also before they were christened, so that he put no difference, as concerning the gracious fauour that cummeth by the gospel, betwene them which wer not circumcised, and vs that are Jewes.

For their hertes be clenfed through sayth, playnely declaring to vs that this fauour doeth not consist in the power of the law to geue it vnto men, but in sayth, which maketh man acceptable in the sighte of God. For god geueth not his holy spirite to the vnclene. And they had nothing els but euē a plain beleife, whan the holy gost came downe vpon them. Wherfore nowe seying that god hath expessed his minde, and will that the Gentiles shoulde bee receiued to the gospel, and shoulde be partakers therof through onely sayth without the burden of the lawe, why than dooe ye prouoke and tempte god, whiles that contrary to his will, ye go about to lay vpon the disciples neckes this so heauy a yoke of the law, which they were neuer hitherto bled vnto: and the which neyther our forefathers, nor yet we our selues that wer bo:ne vnder the lawe, coulde euer bee habile to beare? For whiche of vs all euer kepte the lawe as it ought to bee kepte: Wherfore there remaineth no hope for vs to attayne vnto saluacion by keepyng of the lawe, but we trust to bee saued by the grace of our Lorde Iesus Christe. beeyng in this behalfe, nothing better then the Gentiles, vnto whome he willed this gift to bee frely communicate and parted, as he freely gaue it vnto vs also. By these wordes of Peter, the contentious disputation betwene the Pharisees, and those that were of opinion contrary, was ceased. And so afterwarde the multitude quietly harde Barnabas and Paule, shewing by howe sondry miracles, and woonders, whiche had by their handes been wrought among the Gentiles, god had witnessed that his will was, that the Gentiles shoulde bee made partakers of the gospel, without keepyng of the heauy burden of the lawe, according as he had declared his mynde befoze to Peter, whan he was preaching Christe in Cornelius house, by sendyng downe the holy goste vpon them.

But the be-  
licue. ge.

And when they helde they: peace, James answered, sayng: Men and bretheren, hearken vnto me. Simon tolde how god at the beginning did visite the Gentiles, to receiue of them a people in his name. And so this dooe agree the wordes of the prophetes, as it is written. After this I wil returne, and will bulde vp againe the Tabernacle of Dauid, which is fallen downe, and that which is fallen in decay of it, wil I bulde again, and I wil set it vp, that the residue of men might seke after the lord; and also the Gentiles, vpon whome my name is named (sayth the lord) which doeth al these thinges: knowne vnto god are al these his workes fro the beginning of the world. Wherfore my sentence is that we trouble not them in whiche from among the Gentiles, are turned to God: But that we write vnto them that they abstayn themselves from filthynes of ymagis, and from fornicacion, and from strangled, and from bloude. For Moses of olde tyme hath in euery cite them that preache hym in the synagoges, whan he is read euer Sabbath daye.

The text.

Whan they had ended their communicacion, James which otherwise was called James the iust, or James the good, and was commonly named the brother of our lord, to whom the apostles had than comitted chiefe autoritie, arose, and approued their sayinges, in this wise: Bretheren, for asmuch as ye haue quietly heard the other that spake vnto you, I pray you heare me also, whiles

## The paraphrase of Erasmus vpon

whiles that I shew you my conceite, what I thinke best to bee doen in this  
matter. **S**imon Peter declared euen now that thing, which all we know to  
be very true, how that first it pleased god, which had great pittie vpon man-  
Simon told  
how god pt. kind, seeing in what distresse and extremitie of perill and daunger to be lost  
the Gentiles were, and how they were all giuen to worshipping of idols, to  
chose hym a people euen of those also, that seemed to bee none of his people, a  
people that shoulde be wel accepted with him, and call on his name, as wel  
as we. And that same thing whiche God begon by Peter, he hath enlarged  
by Paule and Barnabas. And what we heard was doen by them, the same  
long sence was propheted and shewed afore by the prophetes that it shoulde  
come to passe: And among the reste of the sayde prophetes, Amos speaketh  
in the person of God, in this wise: After this wil I returne, and repayre the  
tabernacle of Dauid, that is fallen in decaye, and I wyll bulde vp agayne  
his ruines, and salles, and set them eftsohis vp, that all men whiche are on  
liue shal seke the lord, and all gentiles that haue taken my name on them  
(sayeth the lord) that doe accomplishe these thinges. Whatsoeuer promise  
god maketh he will vndoubtedly perfourme. For befoze the creation of the  
worlde, he had appoynted, what he would doe from time to time. And what-  
soeuer he hath ordeyned, must nedes bee wondrously wel doen. Now there-  
foze seeing that we perceiue that it is come to passe, whiche he promised, I  
thinke it not expedient to resist the wil of God. no; to speake ought against  
them that of heathen, are become worshippers of the true god: neither yet to  
charge them with the obseruing of the law, forasmuch as sayth through the  
gospel, is sufficient for the saluacion of al men. But let them onely haue this  
monicion, that for their sakes, which be weake in faith, and can not yet bee  
perswaded that an Idoll is of no prys, and that there is no difference bee-  
twene the fleashe that is sacrificed to Idolles, and any other fleashe that is  
solde in the market: & because of such persons likewise as thinke whoredome  
to be none offence, forasmuch as it is commonly vsed and permitted with-  
out any punishment appoynted by mans law, they abstayne from filthinesse  
of Idolles: that is to say, that they neither sacrifice to them, no; eate of that  
which is sacrificed, and that also they abstayne from whoredome.

Agayne because of certayn Jewes that be somewhat superstitious, and  
can not yet be perswaded, that al thinges are pure and cleane vnto them that  
bee pure and cleane their selues, let them abstayne from strangled beastes,  
and from bloud, not because these thinges pertain any whit to the health of  
the soule, but because that charitie so prouoketh vs to doe, that for a time we  
beare with certayn of our brethren, whiche be weake, vntil suche time that  
they may attayne to more perfeccion, and in the meane time let euery manne  
beare one with an other, and so nourishe conoord betwene you, doyng eche  
for other as louing brethren.

Neether nede the Jewes to feare lest Moyses should bee abrogate, or  
decay, for he hath certain, and hath had this many yeres, that speake of him  
in the Synagoges, where he customably is read euery sabboth day.

**The text.** ¶ Then pleased it the Apostles and elders with the whole congregacion, to sende cho-  
sen men of theyr owne company, to Antioche with Paul and Barnabas. They sent Ju-  
das (whose surname was Barsabas) and Silas, whiche were chiefe men among the bre-  
thren, and gaue them letters in theyr handes, after this maner.

When James had this sayd, and every man had allowed his saynges thapostles and sentours, and the whole congregation, thought it expedient, that certayne shoulde be chosen out of that noubre, to gooe with Paule and Barnabas to Antioche. And so they chose a couple that wer knowen to be me of good credite, thone was Judas, whiche for his godly behauiour was othertwyle called by surname the Juste, and Silas, which both were accompted to bee of moste vpryght liuing among all thother brethren. To these they gaue certayne messages to doe, and deliuered them an epistle to carue, the tenour whereof was this.

**T**he Apostles, and elders and brethren, sende gretynge vnto the brethren whiche are of the Gentiles in Antioche, Siria, and Cilicia. Forasmuche as we haue hearde, that certayne which departed from vs, haue troubled you with wordes, and encumbred your mindes, sayngye must be circumcised, and kepe the lawe. To whom we gaue no such commaundement. We therefore thought it good, when we met cum together with one accord, to sende chosen men vnto you, with our welbeloued Barnabas and Paule, being men that haue receyveded theyr lyues for the name of our Lord Iesus Christ: we haue sent therfore Judas and Silas which shal also tel you thesame thynges by mouth. For it semed good to the holy ghost and to vs, to charge you with no more then these necessarie thynges: that is to saye, that ye absteyne from thynges offered to ymagcs, and from bloud, and from strangled, and from fornicacion. From which yf ye kepe your selues, ye shal do wel. So fare ye wel.

The Apostles and elders with the other brethren also, whiche of Iewes are becom christen men, sende gretynge vnto those of the Gentiles, whiche are conuerted to Christ, and are nowe abydyng in Antioche, Siria and Cilicia. Forasmuche as we vnderstande, that certayne of the Iewes whiche came fro hence, as though they had bene sent of vs, haue troubled you, wheras befoze they cummyng, ye were quiet, and continued in vnitie together, lyving after the trade of the gospell, and forasmuche as the sayde persones so cummyng to you, haue peruerterd your myndes with theyr newe doctrine, in that they wylled you to be circumcised and to kepe the law, where as we gaue them no such thyng in commission: we haue now thought good and expedient by the assenblye of the whole conuocation, that certayne amongst vs purposely chosen, shoulde be sent vnto you, with Paule and Barnabas, whom we, not without good cause, dooe fauour and greatly tendre, forasmuche as thei haue auentured theyr lyues for the setting furthe of the name of our Lorde Iesus Chryst. Wherfore we haue sent Judas & Silas, men who we know to bee very godlye & faythfull, by whose reporte, ye maye certaynlye haue knowledge of those thynges that we wyte. The whole summe wherof is this that foloweth: It hath pleased the holy ghost, and thzough his mocion vs all with one consent, not to burden you with any moze, then with these thynges which we thought very necessarye to be obserued, that is to saye, sylike that ye absteyne from that that is sacrificed to Idolles, lest that yf ye should eate of it, ye myght seme to fauoure the same supersticion, which ye haue once renounced and forsaken. Secondly that ye eate no beastes bloude, or any beaust that is strangled, which are vlawfull meates and forbydden by the lawe. Finally, that ye absteyne from whoredome, which the Gentiles supposed to be lawfull. If ye absteyne from these thynges, ye shall do well. And thus fare ye well.

When they therfore were departed, they came to Antioche, and gathered the multitude together, and deliuered the Epistle. Which when they had red: they reioysed of the consolation. And Judas & Silas being prophetes, exhorted the brethren with much preaching and strenghtened them. And after they had taried there a space, they tooke lette go in peace

The text.

## The pharaprase of Erasmus vpon

of the brethren vnto the Apostles. Notwithstanding it pleased Syllas, to abyde there still, but Judas departed alone to Hierusalem: Paule and Barnabas continued in antioche, teaching and preaching the woordes of the Lord with other manye.

After this done, they were dimissed with the letters and message: and whan they came to Antioche, they deliuered þ letters to the congregation. which, whan they wer in audience of them al rehearsed, the whole multitude reioysed with great comforte, because the Apostles and elders, and commons of hierusalem, had bouchesafed by theyr authoritie to stave them in that opinion, whiche they had already conceyued in theyr myndes. And than Judas and Syllas hauing the gyfte of exponndyng scriptures, satysfied euerye man in those thynges that were not namelye expelied in the letters, accorðyng to the commission of the Apostles. And at large thei exhorted the brethren and made them stedfaste in theyr mynde, wylling them to continue in that that thei had begonne. And whan they had raryed there a good soyte of dayes, thei were dimissed of the brethren in peace, and were permitted to retorne vnto them that hadde sente them. And forasmuche as Syllas thought it best to tarrye there, Judas returned alone to Hierusalem. In the meane space Paule also and Barnabas remayned at Antioche, teachyng indifferentlye bothe Jewes and also Gentiles, preaching saluacion vnto euery manne to be obteyned, vif they woulde beleue the Gospell, that is to saye, the woorde of god.

The text.

¶ But after a certayne space, Paule sayde vnto Barnabas: Let vs go agayne, and visyte our breithren in euery cite where we haue shewed the woorde of the Lord, and see howe thei do. And Barnabas gaue counsel to take with them John, whose surname was Marke. But Paule woulde not take hym vnto their company, which departed from them at Pamphilia and went not with them to the worke. And the contention was so sharpe betwene them, that they departed alondre one from another, and so Barnabas toke Marke and sailed vnto Cyprus. And Paule chose Silas, and departed, being committed of the brethren vnto the grace of God. And he went through Syria and Cilicia, stablyshyng the congregations. Then came he to Derba and to Listra, commaunding them to kepe the preceptes of the apostles & elders.

But Paul would not take hym vnto their company. &c.

And after a good space, Paule became carefull for the disciples, that he hadde lefte at Cypres, and in Pamphilia. ¶ Then he sayde vnto his companion Barnabas: Let vs go visyte our brethren that be abrode in all citis, where as we haue preached the woorde of God, and see howe they do. Barnabas allowed hys sayinges, but hys mynde was to haue John, whiche other wyse was called Marke, to go with them, whom thei befoze had brought out with them whan they toke theyr iourney thitherwardes. In whiche matter Paule differed or disagreed from hym, thynkyng hym not mete to be receyued in parte of that businesse, seyng that he befoze tyme of hys owne accorde, had forsaken them befoze they had finished that businesse, whiche they had taken in hande, and had sayled backe from Pamphilia to Antioche. And they were so earnest in disputing or reasoning this matter that where as none woulde gyue place to other, one departed from the company of the other. Not because that anye greuous displeasure was arysen betwene so great apostles, but because that both contended to byng to passe that they thought expedient for setting furth the Gospell. And we haue here example lefte vs, not streyght wayes to esteeme euyll, whatsoeuer disagreeeth with our opinion. It is no matter to be of a diuerse opinion, so that mennes myndes do agree in furtheryng the ghospell. And god also prouided this, that by the dissencion of the apostles, whan two chiefe capitaynes wer disseuered, the gospel should spede moze at large, then yf they



pf they had continued together in one companye, as they had done befoze. And than Barnabas taking Marke with him sailed into Cypres whiche was hys native countreie.

And so Barnabas took Marke, and sailed to Syria

And Paule takyng to hym Syllas, (whiche, as god would, had remayned at Antioche, euen as it had bene for the nones and of a purpose, that Paule should not be destitute of a sad man to beate hym companye, and a manne that was in good estimacion, being dimissed of the bzethren, and comynitted to the grace of god,) toke hys iourney whither euer he had any token of hope, that the gospell should haue increafe. So he went ouer to Syria, and Cilicia, wheras he hymselfe was bozne, and eche where stablyshynge the companies of suche disciples, as he befoze had gotten there, and encreasynge alio the number of them, as his purpose befoze was, comaunded them to kepe those thinges that the apostles, and elders had decreed at hierusalem, as concernyng eschewyng the cūpany of such as were wurthypers of Idolles, and eschewyng whoze dome, strangled beastes, and bloud, and that they were none otherwise bound to kepe Moses lawe. When all these thynges were done in Cilicia he returned agayne to Derba, and after to Listres.

The.xvi.Chapter.

And beholde, a certayne disciple was there, named Timotheus, a womans sonne which was a Jewelle, and beleued: but his father was a Greke. Of whom reported well, the bzethren that were at Lystra and Iconium. Hym would Paule, that he should goo forth with him, and tooke, and circumcised hym, because of the Jewes whiche wer in those quarters. For they all knewe, that his father was a Greke.

The text.



And beholde there was a certaine disciple, whose name agreed with hys dedes, and was called Timothie, as a man would saye, in estimacion with God, who was bozne of Parentes, that were of sondry sectes. For his mother being now a widow, was a Jewe bozne, and had of late bene conuerted from the fayth and peruerse beliefe of the Jewes, vnto the true fayth of Christe.

And his father was a gentile. Thys Timothie for hys vertuous disposicion, and liuing, was much spoken of among all the bzethren that were at Listres, & also at Iconium. And so Paul desiring nothing moze than by all meanes dayly to enlarge the boundes of y gospell, searched out in euery corner, suche as myght serue his turne, euen as ambitious kinges are accustomed to do, which being wholly gyuen to enlarge their dominions, care for nothing moze, then to get mete capitaynes, and rulers, to whome they may commit their affaires. But it is not sufficient for him that is caprayne, or guyed in matters of the gospel, to haue meane qualities, no: yet to be of an vpyght behauiour, but he must haue commendacion of all good men, lesse that an euill name going on him, though it be false, may hurt the furthering of the gospel. Wherfoze Paule was desyrous to haue Timothie to beate hym companye in his fourneies, because he was good, and esteemed also of al good men, to bee good and vertuous. And whan he had obteyned hym, to ioine with hym, he circumcised him, not because he thought he might

Of whoms reported well, the bzethren that were at Lystra and Iconium.

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For they all knewe, that his father was a Sicke,

therby obteyne saluation, whiche onely sayth coulde doe, but lesse the Jewes should make any commocion, of whome there was no small noubmer in those partes, he vouchsafed rather to suffice Timothie to lese a litill piece of skinne, (whiche yf he had still kept, he had not bene the better, noz yet the woorse for lacke of it) then by occasion therof, to turne awaye the Jewes myndes from the gospel, whose stubbenesse he knewe well enough. The Gentiles were free from the burden of þe lawe, by the decree that the apostles had made at Ierusalem, Paule beeyng present: And circumcision was a profession made to obserue the lawe, and as a token therof. But the Jewes were not yet openly deliuered from the yoke of the lawe, whiche ought by litle and litle to be abolished. Wherfore seeyng that it was euident by al tokens, that Timotheus moether was a Jewe bozne, and his father a paynym, by occasion wherof he had not been hitherto circumcised, Paule right well perceyued that the Jewes woulde make sedicion if they might haue neuer so litle a cause, and specialllye yf Timothie, whiche was halfe a Jewe bozne, were not onely made pertaker of the gospel without circumcision, but also called to the office of a preacher. Wherfore Paule in those dayes did beare so muche with them, hauing euer respecte only to further the gospel, and to kepe men in quietnes, whiche had professed Chyist the authour of all true peace.

The xerte. As they went through the cities, they deliuered them the decrees for to kepe, that were ordeyned of the apostles and elders, which were at Hierusalem. And so wer the congregacions stablished in the sayth, and encreased in numbrie dayly.

And not only thus did he, but whatsoeuer cities they wer that he went by, he commaunded those that of heathen wer becom chrysten, to kepe those thinges that had bene decreed by the apostles, and elders at Hierusalem: for the whiche purpose Judas, and Syllas, had been sente befoze to Antioche, lesse the Jewes should fynde any faulte therwith. And god furthered Paule in all his businesse. For the cōgregacions of the disciples were both established in the saythe of the gospel, and dayly also augmented, many persons beeyng daye by daye conuerted to the sayth.

The xerte. When they had gon through out Phrygia, and the countrey of Galacia, and wer forbydden of the holy ghooste to preache the word in Asia, thei came to Mysia, and sought to go into Bithinia. But the spirite suffered them not. But whan they had goen throughe Mysia, thei came downe to Troada.

And whan they had trauayled ouer Phrygia, and Galacia, with great profite in wynnynng many to the sayth, although thei were but a grosse, and a rude people, and were muche desyrus to take their iourneye towarde that parte whiche is properly called Asia, the holy ghooste woulde not suffer them to preache the gospel there. And this the secrete and priue will of god, obeyed they, forasmuche as it is not sitting that manne should withstand god. And so chaungeyng their entent, they turned to Mysia fast bozdering vpon that countrey, which is properly called Asia. Thence they attempted to take their iourneye towarde Bithinia, turnyng them northwarde. For that was a noble prouince of the Romaines, and therfore they hoped there to haue great auantage. But the spirite of Iesus which was theyr guide, woulde not permit the to go thither, the cause why is vncertayne. Wherfore returnyng backe towarde the weste, whan they had goen ouer Mysia, they came to Troas. That same is a citie of Phrygia, ioyning nere vnto the sea, and otherwyse called Antigonia.

¶ And a vision appered to Paule in the nyght. There stood a man of Macedonia and prayed hym saying: cum into Macedonia, and help vs. After he had seene this vision, immediately we prepared to go into Macedonia, being certified that the lord had called vs, to preache the gospel vnto them. When we loosed forth the then from Troas, we came with a straight course to Samothracia, and the nexte daye to Naples, and from thence to Philippi, whiche is the chief cite in the partes of Macedonia, & a free cite. We were in that cite abiding certayne dayes. And on the Sabbath dayes we went out of the cite bydes a riuer where men were wont to pray. And we sat downe, and spake vnto the women which resorted thither.

¶ There had Paul a vision in his slepe, which shewed him whyther he should goe: The vision was this. There stood by hym a certayne man appareled like a man of Macedonia, whiche entreated hym, and sayde: Cum to Macedonia, and help vs. And he that so appered, was the Angel that is defendour of that countreye. And as soone as Paule had seen that vision, whiche hadde once or twise before been forbidden by the holy ghost to preache the gospel, we that were his companions, were very gladd of it. For I also that wrote this, was in that iourney, and by and by we provided all thinges to take our iourney to Macedonia, being assured that god had called vs thither to preache the gospel vnto them, the whiche we doubted not, but God would prosper them well. And in this wyse leauyng Troas, and saylyng by Chersonesus, we arriued at Samothrace the Yland, whiche is situate directly against Thracia. And from thence the nexte daye we came to Naples, whiche is a cite on the sea syde in the marches of Thracia, and Macedonia. And from thence to the cite Philippi, whiche is a free cite, and the first that ye come vnto, whan ye go from Naples. In this cite abode we certayne dayes, looking for a good tyme and occasion to begynne the matter, wherfore we came. And on the Sabbath daye we walked forth of the cite, into a certayne place without y gates that was nere to a riuer, where as a greete multitude of the people together, did customably resorte & assemble for to make their prayers. And as we were there sitting, our talke was vnto certayne women that were come thither, and we were preachyng vnto them Iesus of Nazareth.

¶ And a certayne woman (named Lydia) a seller of purple, of the cite of Thyatira, whiche worshipped god gaue vs audience. Whose herte the lord opened, that she attended vnto the thynges, whiche Paule spake. When she was baptised, & her household, we besought vs, sayinge: If ye thinke that I be true on the lord, come into my house, and abide there: And she constrained vs.

The text.

¶ Among them was one whiche was veraye deuout, whose name was Lydia, a seller of purple, and one that was borne in the cite Thyatira, whiche is a cite in Lydia. And among all other that hearkened vnto Pauls preaching of Christe, god opened her herte diligently to heare those thinges that Paule taught. And so after that she was Christened with all her household, she desired Paule, and his companions, saying: If ye haue thought me one not unworthy to be receyued by meane of baptisme, & your instruction, as a partaker of y gospel, I praye you do so muche also for me, as to cum into my house, and do it honour with your presence, and take not me as an Ethiocke, as I was erewhyles, but take me as I am now, renewed by fayth of the gospel throughe your ministry. By these wordes she entreated the Apostles to tary as guests, at her house a good space. Here is an example for preachers, that they refuse not censynesse profered vnto theym, by those that are newly conuerted to Christe, yf it be readyly and instantly profered, lest they seme

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not to knowledgẽ them for theyrs . And on the other syde, they ought not to preace on them, vntyll they be desyred, lest they seeme to craue rewarde for preaching the ghospel. But he that hath receyued a spirituall or ghostly benefyte, ought earnestly to cause those that haue so doen for hym, to receyue at his handes agayne corporall benefytes, yf they shall haue neede therof.

**The texte.** And it fortuned as we went to prayer, a certayne damsell possessed with a spirite that propheted, met vs, which brought her master and maystres, muche auantage wth prophesying. The same folowed Paul and vs, and cryed, saying : these men are the seruantes of the moste high God, whiche shewe vnto vs the waye of saluacion . And thys byd she many dayes. But Paule not consented, turned aboute, and sayde to the spirite: I commaunde the in the name of Iesus Christ that thou cumme out of her. And he came out the same houre.

And it chaunced, as we wer goyng to praye, as our custome was that a certayne damsell met vs, whiche had in her the spirit of the deuyll Dithon, whiche by prophesying and tellyng thynges befoze hand , gotte great auantage to her master and maystresse. She ouertakyng and folowynge Paul and vs, cryed saying: These menne are the seruantes of the hygh god, whiche are cum to teache you the waye of saluacion. And where as she contynued thus dooyng many dayes, Paule beeyng discontented, lest that he shoulde seme to knowlege that prayse whiche the wenche beeyng possessed with a dynell, attributed vnto hym, turned to her, and sayed to the spirite: I commaunde the in the name of Iesus Christ that thou departe out of her. And the spirite leste her immediately.

**The texte.** And whan her mayster and maystres sawe that the hope of theyr gaynes was gon, they attached Paul and Syllas , and broue them into the market place vnto the retailers, and brought them to the officers, saying : These men trouble our cite, saying they are Jewes, and preache ordinaunces, whiche are not lawfull for vs to receiue, neyther to obserue seeing that we are Romaynes. And the people ranne agaynst theym, and the officers rent theyr clothes , and commaunded theym to be beaten with rodde. And when they had beaten theym sore, they caste them into pryson, commaundyng the sayler of the pryson to kepe theym diligently. Whiche whan he had receyued suche a commaundement, thrust them into the inner pryson, and made theyr feete fast in the stockes.

But the damselfs maiſter and maiſtress, ſeing that theyr baũtage was gonen toke Paul & Syllas, & brought theym violently into the market place befoze y chief of the cite, & there befoze the officers, accused theym, saying: These men whiche are cum hyther from sum straunge cuntrey, doe trouble all the whole cytie: forasmuche as they beeyng Jewes bozne, teache vs a newe relygion, and teache vs newe ordinaunces, whiche is not lawfull for vs to receyue, seeing that we lyue according to the lawes of the Romaynes, whiche will not permitte ne suffer vs, neyther to receyue any straunge goddes, nor to practise any newe kyndes of wurthypppyng the goddes. Upon these complayntes, the people there emög whom the betray name of a Jewe was in great harted, cluſteryng all in a rage together, made assaulte vpon the Apostles. And the officers, to satisfye the people in theyr furye, cut a sondre theyr garmentes for wyathe, and commaunded them to be beaten with rodde. And beeyng not satisfied with this punishment, whā they had laied many a soze stripe on theim they caste them in pryson, commaundyng the saylour to kepe them diligently. The saylour whan they had so streyghtly charged hym, for the better safe garde, layed theym beneath in a lower pryson: and yet was not contented, but sette them faste in the stockes . This lucke had they at theyr fyrſt entryng to preache



preache in Macedonie. Marke here that euermoze either lucre, or ambition, or els supersticion, letteth the furtheraunce of the ghospel. But whan the woꝛlde moſte cruelly rageth in perſecucion of Chriſtes members, than eſpecially ap-  
pereth comfoꝛte from heauen.

¶ At mydnight Paule and Silas prayed, and lauded God. And the pryſoners hearde them. And ſodenly there was a great earthquake, ſo that the foundation of the pryſon was ſhaken, and immediately all the doores opened, and euery mannes bandes were looſed. When the keeper of the pryſon waked out of his ſleepe, and ſawe the pryſon doores open, he dicte oure hys ſwearde and woulde haue kylled hymſelfe, ſuppoſing that the pryſoners had been fledde. But Paule cryed with a loude voyce, ſaying: do thy ſelfe no harme, for we are all here.

About mydnyght Paule and Sylas, not paſſyng for theyr whyppynge, nor yet that they were caſt into pryſon, prayed and ſong hymnes in the laude & prayſe of God, thankyng hym, that he had bouchesaue to do theym keepyng hys ſeruauntes, ſuche honour, as to lette them ſuffer theſe iniuries for hys name. And other, whiche were pryſoners there, hearde them meryly ſyngyng the prayſe of god, and of his ſonne Jeſus Chriſte, and meruayled, that they in ſuche aduerſitie coulde be ſo merye. And ſodaynly came a greates earthquake, inſomuche that all the whole pryſon was ſhaken, euen the foundacyon and all, and all the doores of the pryſon wer open with theſame, and all the pryſoners gyves and other lyke bondes were looſed. The keeper, at the greates noyſe and rumblyng that was made, awoke: and whan he had ſtarte forth, and founde all the pryſon doores wyde open, thynkyng vpon and verayly imaginyng that the pryſoners were all gone, and hauing in remembraunce the charge that he had of the officers, pulled out hys ſwearde and was aboute to kyll hymſelfe, wylling rather to ſlaue hymſelfe, then ſyke to ſuffer many painefull toꝛmentes, and afterwarde at the hangmannes hande, whiche was executioner of the towne, to ſuffer death. But Paule whiche laye beneth in the darke, ſeyng hym about ſuche a dede, cryed out with a loude voyce, that although the man wer aſtonied, yet he made hym hearken vnto hym, and ſayde: Beware, holde thy handes, and hurt not thy ſelfe, for thou ſhalt haue no damage by vs. for we are all here, and not one of vs fled hence.

¶ Then he called for a lyght, and ſprang in, and came trembleng vnto Paule, and fell downe at the feete of Paule and Sylas, and broughte them out, and ſayed: Syis what muſte I doe to be ſaued? And they ſayde: beleue on the lord Jeſus, and thou ſhalt be ſaued, and thy houſholde. And they preached vnto hym the woꝛde of the lord, and ſo al that wer in his houſe. And he toke them theſame houre of the nyght, and waſhed theyr woundes, and was baptysed, and all they of his houſeholde ſtreightway. And whan he had broughte them in to hys houſe, he ſet meate befoꝛe them, and loꝛed, that he wꝛth all hys houſeholde, beleued on God.

¶ Whan the keeper heard theſe woꝛdes, he came to himſelfe againe, & commaunded light to be broughte: and ſeyng it to be ſo, & that the thyng was not done by any craſte of man, but by ſum diuine power: conſideryng alſo with hymſelfe, how that Paule had ſene in the darke what he was about to do, and the cauſe therof, went downe into the lower pryſon, and ſet at Paules and Sylas feete. And regardyng not the charge þ was geuen hym by the officers, broughte them forth of pryſon, into a moze commodiouſe place, & ſayd: Maſters what muſt I doe to be ſaued? His mynde was to exchaunge helth for helth. His entent was to ſaue theyr lyues, and lyketwyſe he mynded to heare of them howe he ſhoulde obteyne lyfe of his ſoule. Then they answered: Beleue in our lord Jeſus, and thou ſhalt be ſaued with all thy houſeholde. And there ſtreightes

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wayes he called them all together, and the apostles preached vnto them the doctryne of the gospel. Thou mayest here see that no tyme, ne place is vniuerselle to preache or to heare the gospel. For that same darke & synkyng pryson was as a churche to the apostles. They ceased not from synngyn hymnes though it wer midnight. By preachyn the gospell in pryson a vauntage was gotten to Christe. The pryson is here as a chayze to preache the gospel in. And furthwith the keper beyng newly instructed in the fayth, hastened to recompense or sumwhat to rewarde his instructour. For he anon had them asyde, and washed cleane their woundes. The saylour thought this to be his duetie. And he hymselfe afterwarde with all his whole household, had the woundes of their soules washed cleane away. After this so doon, he led the into his owne house where he dwelled the date tyme, and gaue them meat to refreche theyr bodies.

For after baptisme nexte was the communion of the table. And the keper of the pryson reioysed muche, that it had bene his chaunce to haue in custodie suche prysoners, wherby both he and all the house had receiued the fayth. These thynges were done in the night.

The text.

And when it was daye, the officers sente the ministers, saying: let those men go: The keper of the pryson tolde this saying to Paule: The officers haue sente worde to looke you. Now therefore, geue you hence, and go in peace. When sayd Paule vnto them: they haue beate[n] vs openly vncoude[n]ed, for all that we are Romaynes, and haue caste vs into pryson, and now would they sende vs awaye priuely? Say verily, but let them cum themselves, and set vs out. When the ministers tolde these wordes vnto the officers, they feared when they hearde that they were Romaynes, they came and besought them, and brought them out, and bespyed them, to departe out of the cite.

When it was daye the officers moze diligently haupnge the matter in communicacion, after they had weyed it well, sente the ministers to the keper, commaundyn hym to let Paule and Silas departe at their owne lybertye. The keper hearyng this tydynges, beyng glad as well for his owne parte, as for the apostles sakes, brought this worde to Paule, that the officers had lycenced them to go at lyberty. Wherefore, (sayth the keper,) seynge it hath so wel chaunced, go ye in goddes blessing. But Paule of an earnest mynde, to make both his innocencie the better knowen, and to fynde occasion also to saue many, made answer vnto the messengers in this wyse: Forasmuche as they boaste themselves to be Cytezens of Rome, by their lawes it is forbiddyn to punishe any man, befoze he be hearde to pleade his cause, and lawefully conuicted of y same, this notwithstanding, they haue openly beate[n] vs beyng Romaynes befoze we pleaded our matter, or were lawfully conuicted: and as though this had been to litle, they caste vs also, after that we had been sore beate[n], into pryson. Now for their owne safegarde, that they maye seme to haue done no thyng, but that theyr office woulde beate them in, and that it mae be thought that we were guilty, they would haue vs priuily to couey our selues hence, to y intent, that men might suppoise that we brake pryson and fled awaye. So, we will not so do, but let them cum themselves, and despyer vs hence by the same ryght, that they cast vs in. The ministers told to the officers, what Paule had sayd.

Who hearyng that they were citizens of Rome, came themselves to Paule, and Silas, and desired them to pardone them, in that they had doon againste the

Say verily  
but lette  
them cum  
themselves  
and set vs  
out.

the custome of the Romaine lawes, being compelled by the commotion of the people, and byngng them honourable out of the keepers house, they desired them, lest the people shoulde make any busynesse, to departe from the cite named Philippus.

And they went out of the prison and entered into the house of Lydia, and when they had seen the brethren, they comforted them, and so departed. The text.

The Apostles were content to accomplyshe the they request, and when they were out of prison, they wente into the house of Lydia, where they had been fyrst hosted, whiche Lydia with all her whole householde, had before receyued the doctryne of the gospell. And when they had seen her, and the rest of the brethren, they comforted them, rehearsing vnto them what had chaunced in the night whyles they were in prison, exhortyng them to contynue in that they had begon. This doen, they leste Philippus the cite, and went another waye.

### The xviij. Chapter.

As they made they iourney through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagoge of the Jewes. And Paule as his maner was, wente in vnto them, and thre Sabboth dayes declared out of the scriptures vnto them, opening and allcaryng, that Christe must needs haue suffered, and aryse up agayne from deathe, and that this Iesus was Christe, whome (sayd he) I preache vnto you. And some of them beleued, and came and companied with Paule and Syllas, and of the deuout Grekes a great multitude, and of the chiefe women, not a fewe. The texts.



And passyng by Amphipolis and Apollonia, bothe Cytyes of Macedonie, they came to Thessalonica, whiche is the chiefe and head Citty in Macedonie. Where (because it was a noble cytye) was a Synagoge of Jewes, and therfore hoped they to haue there greate encrease. Wherefore Paule (as he customably vsed to do) entred with the multitude in to the Synagoge, and thre sabbothe daies reasoned he with them, allegynge for his parte, Prophecies out of the scriptures, and expoundyng the harde meanynges of scriptures, cityng testimonies out of the lawe, and conferryng these sayinges together with the actes that were past, he shewed howe that it was the wyll of God, that Christe shoulde in that wyse suffre for the worlde, and aryse agayne from deathe to lyfe. And forasmuche as all Prophecies that were spoken afore of Messias continyng, and all those thynges that were shadowed vnder figures, did agree in Iesus of Nazareth, he aspymed in his teachynges that the Jewes shoulde looke for none other Messias, but onely the same that he preached vnto them, whiche was Christe. When Paule had reasoned this matter in the Synagoge, certayne of the Jewes beleued and ioined themselves with Paule and Syllas, and besides these, a great number of the Gentyles that feared God, were conuerted to the saythe, and among other, dyuers worshipfull women of the chiefe of that cytie.

But the Jewes whiche beleued not, had indignacyon, and toke vnto them euill men whiche were vagaboundes, and gathered to them a companie, and set all the Citty on a roare, and made a sente vnto the house of Jason, and sought to bynge them out to the people. But when as they founde them nor, they ouer Jason, and certayne brethren vnto the heades of the cytye, cryng: these that trouble the worlde, are come hyther also, whome Jason hath receiued pryntly: And these all dooe contrary to the decrees of Cesar, aspymyng another The texts.

## The paraphrase of Erasmus vpon

another kyng, one Iesus. And they troubled the people, and the officers of the cytie, when they heard these thynges. And when they were sufficiently answered of Jason, and of the officers, they let them go.

On the other parte, certayne Iewes beyng ouermuche wedded to Moy-  
ses lawe, whiche Paule sometyne had earnestly fauoured, beyng of a zeale mo-  
ued, and ioynynge themselves with a certayne numbre of naughty vagaboun-  
des, whom they had made of theyr parte (for of suche fellows haue they that  
be authours of any commocion, neede of) and gatherynge to them a greate com-  
panye besides, reysed by the cytye. And sediciously commynge to the house of  
Jason, woulde haue brought Paule and Syllas furthe befoze the people. But  
forasmuche as they entrynge in to the house, founde not thym that they sought  
for, they brought Jason hymselfe, and with him certayne other discyples, be-  
foze the gouernours of the cytye, cryng aloude (for so had they befoze tyme  
serued Christe) and sayed: These felowes that alreadye haue troubled all the  
worlde, are nowe cumme hither lyke wyse to trouble vs. And Jason knowynge  
them to be suche felowes, receyued them into his howse.

But all those that goe about any suche matters, or lodge suche as go about  
the same, doe agaynst Cesars actes, forasmuche as they saye, that there is an  
other kyng, besydes Cesar. for they preache of one Iesus, that was a good  
whyles since, doen and naped vpon the crosse by Cesars deputte, becaule he  
affyrmed hymselfe to be kyng of the Iewes. Marke howe they here abuse  
the name and authoitye of Cesar, agaynst the ghospell. When the people  
and reuolers of the cytye heard these woordes, they were muche moued there-  
wyth, euen as Plote befoze in lyke maner was moued agaynst Christe.

For than cryed the vnhappy Iewes: we haue none other kyng besides Ces-  
sar: and agayne: If thou let hym goe, thou arte not Cesars frende: and yet  
agayne: Whoso euer maketh hymselfe a kyng, wythstandeth Cesar. On the  
other parte, the true Iewes thus doe cry: We haue none other kyng but  
onely Iesus of Nazareth: and agayne, whoso euer conformenth hymselfe to fol-  
lowe Cesar, is not Christes frende. for he onely is kyng over all the world.  
But after that Jason and the other brethren had alleaged a lawfull excuse,  
the officers let theym goe.

And when  
they were  
sufficiently  
answered  
of Jason &c.

The texte.

And the bretheren immediately sente away Paule and Syllas by night, vnto Berea.  
Whiche when they were cum thither, they entred into the Synagoge of the Iewes. These  
were the noblest of byrthe among them of Thessalonica, whiche receyued the woorde wyth  
all diligence of mynde, and searched the scripture dayly, whether those thynges were euen  
so. And many of them beleued, also of womanly women whiche were Grekes, and of  
men not a fewe. When the Iewes of Thessalonica had knowledge that the word of God  
was preached of Paule at Berea, they came, and moued the people there.

But when the brethren perceyued that throughe displeasure and malice  
Paul and Silas were like to be in daungier, they with speede, conuatted thym  
out pryuely in the nyght season to Berea, whiche is a citie in Macedonia, not  
far from Thessa, wheras Alexander the greate was bozne. In this wise, the  
euangelicall captaynes fflye, but so that they neuerthelesse fyght Ayl. For as  
soone as they came to Berea, they entred into the Synagoge, nothyng afray-  
ed for all so many sedicions that the Iewes had raysed agaynst them. But  
these were more gentyll, than the others that were at Thessalonica. For they  
receyued



receyued the doctryne of the ghospell veray readely, euerie daye searchyng the scriptures diligently, that they myght see howe those thynges that they had learned by thapostles instruction, agreed with the Prophecies, and figures of the lawe. And so were many of the Citizens of Berea, converted to the faythe, not Jewes onely, but also dyuerse worshipfull women that were Grekes bozne, and a greate noubmer of men besides. But whan the Jewes that were at Thessalonica, whiche had made a commocyon there, heard that the ghospel was preached at Berea by Paule, whome they had driven from them, they tooke theyr iourneys thither, and as they before had doen, so effsones they stirred by the multytude there also agaynst the Apostles.

Whan the Jewes of Thessalonica had knowen, that the worde of god was preached of Paule at Berea.

And than immediately the brethren sent awaye Paule to goe to the sea syde: But Silas and Timotheus abode there still. And they that guyded Paule, brought hym vnto Athens, and receyued a commaundemente vnto Silas and Timotheus, for to cumme to hym with speede, and came theyr waye.

The text;

And what tyme the brethren perceyued that daungier was yf the Apostles had taryed, they immediately sent forth Paul, whom they thought to be moste in daunger, to goo & take the sea, whiche is not far from Berea. And Silas & Timothee remayned at Berea. Than the brethren that had brought Paul thither, takyng hypppyng with hym, brought hym as farre as Athens. There they left Paul, & returned to Berea, hauing message fro him to Silas and Timothee, y they should folow after as sone as they myght conveniently.

Whyles Paule waited for them at Athens, his spirite was moued in him whan he sawe the cite geuen to worshipping of Images. Then disputed he in the Synagoge wyth the Jewes, & with the deuout persones, & in the market dayly with them y came vnto hym by chance. Certayne Philosophers of the Epicures & of the Stoickes, disputed with hym.

The text.

There Paule though he wer left alone & without companions, yet seeryng so noble a cite as that was and so full of learned men, wipoly and vtterly geuen to worshipping of idols, waxed hote in spirite, in so muche that he coulde not abyde the cummyng of his felowes, but entred into the synagoge, & there disputed with the Jewes, and other deuout persons. And besydes that also, he reasoned in the market place with all that came vnto hym, whether they were Jewes, or els Grekes. Among whome were some Philosophers, of Epicures secte, some Stoickes, betwene whome was great diuersitie of opiniōs. For they that were of Epicures sect mesuring the felicitie of mā by pleasure, thinke that either there be no gods, or if there be any, that they nothyng regarde the life of man. The Stoickes besides other straunge opinions, doo sette and esteeme the felicitie of man by the stedfast qualitties of the soule, whiche felicitie they call vertue or honestie. These men disputed wiche Paule, as he had been a philosopher that were a begynner of some newe secte.

And some there were that sayed: what wyl this babler saye? Others sayde: he seemeth to be a tydynges bringer of newe doctryns, because he preached vnto them Iesus, and the resurrection. And they tooke hym and brought hym into the citie of Mars, sayyng: may we not knowe what this new doctryne wherof thou speakest, is? For thou bringest straunge tydynges to our eares. We woulde knowe therefore, what these thynges meane. For all the Athenians and straungers whiche were there, gaue them selues to nothyng els, but cyther to tel or to heare some newe thyng.

The text.

But after that Paule had taught them the euangelycall Philosophie, whiche farre disagreed from the Philosophers opinyons, some sayde in mockage: What is it that thys pratelyng felowe sayeth? For by thys reprochefull worde *sermologus*, the Grekes meened a tangler, and a foolyshe talker of

## The paraphrase of Erasmus byon

He semeth  
to be a ty-  
dinge byn-  
ger of newe  
deuillies.

of bayne wordes, and a prater: for the heavenly wysdome seemed vnto them foolyshenesse. And others there were that sayde: He semeth to bring in some newe kynde of gods, because that he preached vnto them that Iesus was the true sauour, and the sonne of god, and that the dead in tyme to cum shoulde aryse agayn. For they of Athens, accordyng as they had been instructed of Plato, called the gods children, gods, whome they supposed to haue bodyes whiche shoulde continue for euer. Wherfore, inasmuche as whyles they were in the market place, they had diuerse opinions of Paule, they thought it beste to leade him aside in to a strete, whiche is called Mars strete. This strete is a place in Athens of muche resorte of people, by reason that there they dyd sit on matters of lyfe and death in the night season. And that place was meete for that kynde of disputacion, whiche profered saluacion to them that beleued therein, and death to the vnfaithfull. For they sayde: May a manne learne of the what newe kynde of doctryne this is, that thou speakest of: For where as all kyndes of Philosophy are treated of amongeste vs, yet thou shewest vs newes, and such as we neuer hearde of yet: we are therefore desirous to heare the moze at large, to what ende these thynges may growe, that thou speakest of, or what they meane. And forasmuche as that cite was namelly among all the cities of Grece, mozte exercised in all kyndes of learning, and gyuen to eloquence, by occasyon wherof, many resorted thither out of all partes of the worlde, to be students there, bothe the citizens of Athens, and other straungiers that wer continuing there, did nothing els, but either harken for newes, or els tell some newes: and that moze for theyr pleasure, then that they desired by knowlege of matyers, to be the beter experte. But god that is destrous of mannes healthe, as fishers and hunters doe inuent all meanes to get theyr praye, so taketh euery man by occasyon of those thynges, that he is mozte deuylted with all.

The texte,

¶ Paul stode in the myddes of Mars strete, and sayd: ye men of Athens, I perceyue that in all thynges ye are to superstitious, for as I passed by, and behelde the maner howe ye worship your goddes, I founde an altre wherin was writen: vnto the vnknewen God. Whome ye than ignorantly worship, hym shewe I vnto you: God that made the worlde and all that are in it (seeing that he is lord of heauen and earth) dwelleth not in temples made with handes, neither is worshipped with mennes handes, as though he neede of any thyng, seeing he hymselfe geueth lyfe and breathe to all men euery where, and hath made of one bloud all nations of men, for to dwell on all the face of the earth. And hath appoynted before howe longe tyme, and also the endes of theyr inhabitation, that they shoulde seke God, yf they myght fele and fynde hym, though he be not farre from euery one of vs. For in hym we lyue, we moue, and we haue our being, as certayne of your owne Poeses sayed: For we are also his generacion. Forasmuche than as we are the generacion of God, we ought not to thinke that the Godhead is lyke vnto golde, siluer, or stone, grauen by craft or ymaginacion of man.

Wherfore Paul that knewe howe to behaue himselfe amonge all sortes of men, and to frame his eloquence to all mennes capacities, nowe beeyng in the myddes of Mars strete, as it were in a stage to playe his parte alone, hauyng aboute hym a great multytude, spake vnto theym in this wyse: Ye men of Athens, although this cite flouryssheth moze then any other in learnyng & knowlege, yet I perceyue that ye, as concerning your trade in religion, are betaye superstitious, where as true relygyon in dede, is the cheif parte of Philosophy. For as I walked about, destrous to knowe the customes and ordre of your cite, marking those thynges yf ye haue in honoure and do worship, among

all

all other thynges, I espied a certayne alter, whiche in the title that was graued on it, made mention of an unknowne God. Wherfore they are deceyued, that say that I bying in new and straunge goddes, but I rather preache by him unto you, yea euen the betay same unknowne God whome ye wurshyp, for it appeared by the title on the aulter, that ye knowe not what he is, so that you maye hereafter reuerently wurshyp him. whan ye know him, whom ye haue hitherto as unknowne, wurshypped with supersticion. Whiche god forasmuche as he is an infinite mynde, moste pure, present euery where, and yet as true that sozte, that he is conteyned in no one certeyne place, ought not to be beleued to dwell in temples of mannes handypworke. or in ymages made by any crafte of man: neither is he dewly wurshypped with the sacrifice of bestes, as thoughe that eyther he lacked, or els were deuided with any thyng that is doen by mannes handes, and cummeth of his owne bzayne. For where as he is infinite in hymselfe, and able to doe all thynges that shall please hym beyng also moste blessed, and that naturally, so that he can neyther be hurted by any malice of manne, nor yet be holpen by any seruite that manne can doe, yet for somuche as he is pzyncipally beste, and moste bountysfull and beneficiall, he created and made this worlde maruaylously for mannes cause: and ordeyned for his vse, all thynges that are conteyned in the same.

Whome ye  
than igno-  
rantly  
wurshyp, be-  
lieue I was  
to you.

God that  
made the  
worlde & all  
pates in it, &c.

Wherfore althoughe that he be the founder, lord, and gouernoure as well of heauen and yearth, as of all thynges in them contayned, yette of all these thynges, taketh he hymselfe no fruicion, for because that he by reason of hys eternall felicitie, and blysse, hath no nede of any externall or outward goodnes to the augmentacion of hys perfectnesse, but thys worlde hath he leste by, as his worke to muse and meruaile at, that mortal menne lyuyng therein, myght perceyue by so wonderfull a worke, the power, wysdome, and goodnesse, of the maker of it, and hauyng therby once knowlege of hym, shoulde loue hym, and with great reuerence wurshyp hym, by whose benefite they haue the fruition of so many commodities.

Nowe yf he be aboue thys frame of the worlde, and hath nede of none of those thynges that he hath made, howe muche lesse may it bee thought that he is delpyed with temples, with ymages, or els with the sauoure of burned offeringes: But for as muche as he is a substance without body, he ought to be wurshipped w<sup>th</sup> puritie of the minde: neyther loketh he for the slaughter of oxen or shepe, that endoweth al thynges with lyfe, and gyueth to al that breathe, both theyr lyfe and theyr breath. For he made all kyndes of bestes, and they liue all by hym contynuyng and multiplyng euery one theyr owne kynde from tyme to tyme by generacyon. But all mankynde made he of one man, to haue the reule ouer all these bestes, and to dwel in all partes of the worlde, and hath lymyted and appoynted euery man a determinate space to liue, which no manne can for hymselfe prolong: and hath lykewyse appoynted euery nacyon, certayne partes of the yearth to inhabite, for they are deceyued, that suppose the worlde, which god himselfe made, not to be reuled by him, but that eche thyng is at al aduentures, and without any consyderacyon, vnaduisedly brought forth, and for no purpose, where as in dede there is nothyng doen in the worlde, be it great or smalle, but it cummeth by the prouydence of hym that created the worlde.

Seeing he  
himselfe ge-  
ueth lyfe &  
breath to all  
men eury  
where, &c.

And because that the wytte of man cannot conceyue hym as he naturally is in dede,

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in dede, by reason of grossenes of the body, he endowed menne with reason, that by one thyng they maye vnderstande an other, that is to saye, thynges that can not be seene by those that are secne, and generall thynges by the particular, eternall by those that laste but for a tyme: and suche thynges as by the mynde, reason, and spirite, onely maye be ymagyned, by those that be open to the senses of the body, and set hym in the middes of al thynges, as in a stage to serche out the creatoure and maker of al thinges by meane of hys creatures whiche maye eyther be seene, felte, or otherwyse perceyued, by suche commodities as dooe ensue to manne thereof: and that lyke as blind menne by feeling, sumtyme fynde that out, whiche they can not see, so they consydering howe wonderfully all thynges were made, myght cumme to summe knowledege of god, whome to haue true knowlege of, is the highest felicitie that manne can haue. And yet we shal not nede to seeke for god in fozeyne thynges, for we may fynde hym in our selues, yf every manne wyll looke on hymselfe, and marke in hymselfe the myghty wysdome, and goodnesse of his maker. For where as god hath shewed vnto vs certayne tokes of his godhed, in the heauenly balles and circles above, and on the yearth beneth, in the sea, and in all lyuing creatures on the yearth, yet hath he wrought in none of theym moze wonderfully, than in manne.

But yf any man be of such grosse wytt and capacitie, that he cannot attayne to the knowlege of the mouyng of the starrs, in the skye above, or of the ebbing and flowyng of the sea, how water shoulde fynde spynge, howe ryuers shoulde styl euer moze contynue runnyng, and briefly the priuie and secreete causes of other like thynges, he nede not loke far, for he maye see god in every man. For by hym all we dooe lyue, we moue, and we haue our beeyng, and there is none other that we are dettours vnto for that we be any thyng at all, but only he, that created this worlde of nothyng: and his benefyte it is, and none others, that we haue lyfe, whiche we muste sone forgoe and leaue, yf he leaue vs: and we ought to thanke none other, that the members and partes of this lyuely body dothe eche of them his dutie, the eyes see, the legges goe, and the handes worke. It is euident than that god is in every one of vs, that he woorketh in vs, as a woorkeman woulde by a toole, that he hymselfe hath made. And man expresseth god, not onely as the woorker expresseth the woorkeman, but as the chyld doeth resemble hys father or mother, by a certayne likenesse and sympathytude of fauour or complexyon. For so doeth the holy scripatures teache vs, that God made Adam (which was the fyrst manne, of whome all men came) a body of moyste cley, wherein he shoulde be lyke vnto other beastes, but with his owne mouth he breathed he into the same yearthen Image, parte of his heauenly breathe, whereby we myght moze nere resemble god our father. And for because the natures bee sumwhat lyke, we shoulde moze easly attayne vnto the knowledege of hym: whiche propertie he gaue to none other creatures on yearth lyuyng. Thynke not ye this thyng onely to a thyng of truthe, for some of youre owne countrey menne that were portes haue affirmed the same, that I alleged out of the scripatures, and emonge other, Aratus sayeth the same in his woork called Phenomena, in halfe a verse, in this wyse: wee all cumme of hys lynage. It is no matter though he speake this of Iupiter, for in that, that he called Iupiter the chiefe and hyghest god, he thought hym withall to be the father of all lyuyng thynges, but especially of menne.

¶ herefoze

For in hym  
we liue and  
we moue. &c

For we are  
also his ge-  
neracion.



Wherefore seeing that we are of the lynage of God, by symyltude of oure mynde, whiche he hath geuen vs, we haue an euill opinion of oure father, yf that where as we be accounted manne for that parte in vs, whiche we cannot see, (the which is reason,) we wyll thynke hym to be lyke an Image of golde syluer, woode or stone grauen by wytte of manne. For what is a greater inconuenience, or more agaynst reason, then that manne, (who thoughte he bee somewhat kynne to god hys heauenly father, yet for all that is nothyng lesse then god,) shoulde bee hable to make any Image with hys handes, that can haue in it the power and vertue of God? Reason woulde that the same thyng whiche is worshyped as God, shoulde be more excellent, then he that geueth worshyp vnto it. Nowe howe dyuerse wayes doethe manne passe an Image, whiche he doeth worshype as it wer god: fyrst of all thys shape of hys body, man hath receyued of god, besydes and furthetmore dooeth he breathe, he lyueth, he moueth, and woorketh. Finally by agilitie and quicknesse of the minde, he beareth in hym a certayne resemblaunce of God the father. But in an Image there is no suche matter. Wher efoze yf it bee to goddes great dishonour yf we worshyp a mortall manne for god, howe muche more than dothe it disagree with the true honour of God to worshyp an Image made of tymber, as it pleased the artificer to make him: of which tymber, yf he had ben so disposed, he myght haue made a benche, or a fourme to sit on, whiche thyng is not onely nothyng lyke god, (who hath no body) but also, besydes the outward shape of the body, hath nothyng lyke a manne, no, not one rote of that parte, whereby manne is lyke vnto God.

¶ And the tyme of this ignorance, God regarded not. But now byddeth all men euer yf wher they repent, because he hath appoynted a day, in the whiche he wyll iudge the world by thyr rightwysenes, by that man, by whome he had appoynted, and hath offered sayth to all men, after that he had rayled hym from death.

The text.

Whiche reprochfull injury though it be haynous befoze God, yet he of his greate fauoure and loue that he beareth to man, hath not reuenged himselfe, but hitherto hath wynted at mans ignorance, vntyll the tyme was cumme that he had determyned to open hymselfe to all men, and to caste cleane away all darke and blynde errours, which menne haue so long been conuersant in. Which tyme is now present, wherin he moueth al mē to leaue their olde errorous, and turne to hym. For hys wil is that those yf repent, shal haue forgynesse, which thri that wil be stubberne, shal not in tyme to tū, haue: for because he hath appoynted a daye, whan he wil iudge the whole world, and that with a iuste and streyght iudgement, which no man shal escape. And therfoze he sendeth his messangers to warne men, lest any man myght pretende ignorance in these thinges for his excuse, & profereth remission of synne to them that wyll repent, lest any should say that god were not merciful. For both these purposes chose he Iesus of Nazareth an excellent person, whom he sent into the world for this cause, that al men by his meanes, might be conuerted to worshyp the true god: and hath geuen hym power to iudge the vnfaithful, and such that wyll resiste thys doctrine. And this is he whome he promysed by the mouthes of his prophetes many yeres past, that he shoulde cum to bee bothe a saluour and also a iudge. And loke what he promysed, he hath hitherto perfourmed verily certainly. For he was so borne, so taught, euen so troubled with vexaciō, and so slayne: and in conclusion, so arose he from death to lyfe, as it was befoze prophetic

Because he  
hath ap-  
poynted a  
daye, in the  
whiche he  
wyll iudge  
the world  
&c.

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prophecied that he shoulde. And there is no doubte, but that he will as surely performe all other thinges that remaine beynde.

**The texte.** When they heard of the resurrection from death, sum mocked, and other sayed: we will heare the agayne of this matter. And so Paul departed fob among them: Somwhat certayne men cleued vnto hym, and beleued: among the which was Dionisius a Senatour, and a woman named Damaris, and other with them.

Whyles Paul spake these woordes, certayne that stood by, gyuyng good eare to all other thinges that wer spoken, whan they had hearde menscion made of arysing from death to life, they mocked at it, as an vnlke thyng and a thyng that wer not to be beleued, because that no Philosopher had holden any suche opynion befoze, though there wer summe, whiche sayed that the soules remainyd on lyue after the death of the body, and sum other also whiche sayed that the soules entred out of one bodye into an other. But others that wer not of so rathe a iudgement, sayed: We will heare the agayne an o-  
ther time of this same matter. And in this maner Paul dimissed that compa-  
ny. Yet sum there wer among them, that wer perswaded, and ioyned them-  
sels with Paule: among whom was Dionisius a Senatour whiche after-  
ward was bishop at Athens, instituted by Paul, & a certayne woman whose  
name was Damaris, and besydes these dyuerse others.

### The .xviii. Chapter,

**The texte.**

After this Paul departed from Athens, and came to Corinthe, and found a certayn Jewe named Aquila, bozne in pontus, lately cum from Italy with his wyfe Priscilla (because that the Emperoure Claudius had commaunded al the Jewes to depart from Rome) and he dwelle vnto them, because he was of the same craft, he abode with the, and wrought: they craft was to make tentes. And he preached in the Synagoge euery Saboth day (set-  
tyng forth in the meane whyle the name of the Lorde Jesus) and exhorted the Jewes & the  
Gentyles.



Whan Paul had gotten thus muche gaynes (litle and slender though it wer) of encreasynge and auauncynge the ghospell of Christe at Athens, a cytye of very corrupte manners, he wente thence to Corinthe which is the chiefest marte towne in all Grece: and as it was the welthiest, so was it by reason of ryot, incontincencie, and pryde, very vicious. There he by chaunce met with a maune whose name was Aquila, which obserued the Jewes religyon, but was bozne in Pontus, which Pontus, is a parte of the lesse Asia, bending towardes the North. This person, as God woulde, was cum thither but of late, afoze from Italye, with hys wyfe Priscilla, for because that the Emperour Claudius had commaunded all Jewes that were in Rome, (as there were a great number,) to auoyde the cytie. And because these were of the same crafte that Paul was, he lodged in one house togyther with them, (for he woulde not bee alone,) labouryng, as they dyd, with hys handes, lest he shoulde burthen any manne. And they craft was to sewe togyther skynnes to make tentes withall. And lyke as Peter was not ashamed to returne to hys crafte of fyshyng, as often as nede compelled hym, so the greate Apostle Paul, whiche valyauntlye had sustayned and bozne many stozmes for Chrystes sake, was nothyng ashamed to take in hande agayne sowynge of skynnes, whiche for to further the Gospell, he had for a tyme layed asyde. Yet in this meane whyle ceased  
not

not he to preache the Gospell, disputing in the Synagoge every sabboth Daye both with the Jewes and also with the Gentiles.

When Syllas and Timotheus were come from Macedonia, Paule was constrained by the spirit, to testifie to the Jewes that Jesus was very Christ. And when they sayed contrary, and blasphemed, he shook his raimente, and sayed unto them: your bloude be vpon your owne heades, from henceforth wyll I go blamelesse vnto the Gentyles. And he departed thence, and entred into a certayne mannes house, named Justus, a worshipper of God, whose house layed hard by the Synagoge. Nowhere, one Crispus the chiefe ruler of the synagoge, beleued on the Lorde with all his householde, and many of the Corinthians wher they gaue audience, beleued, and were baptised.

In the meane season Syllas and Timothee, whome Paule willed to folowe hym to Athens, came from Macedonia. This dooen, Paule, because he was muche sozy that he had dooen bearylitle good there, was constrained by the spiryte neuerthelesse, to preache yet dyligently Jesus of Nazareth to the Jewes, affirmyng that he was Messias, whome the Prophetes had beefore promised, and that through hym onely and none other, man shoulde obtaine saluacion. But whan they clamoured againste him, yea in so much that they were not aschayde blasphemously and slanderously to speake agaynst Jesus and Paule, he hauing in remembraunce what the gospell in that case woulde hym to doe,ooke his lappe, as who shoulde say, that he cast in theyr teeth that he had freely brought vnto them the message of saluacion, whiche they ought to haue ioyfully receyued, and sayed vnto them: If you had rather perishe then to be saued, stande ye to your owne harme, forasmuche as ye are the occasion of your owne death. For seeing that I haue doon my duety, the fault cannot be layed to me. Wherefore I wyll hereafter go to the Gentiles, accordyng as the lorde commaunded vs. And in this wyse he, withdrawyng himselfe from the company of the Jewes, entred into the house of a certayne man named Titus, and Justus by syr name, a man that was well disposed, who dwelt hard by the Synagoge. Then Crispus whiche was chiefe of the Synagoge, by reason that he dwelled here, beleued in the lorde with all his whole householde: and diuerse others of the Corinthians after they had heard Paule, beleued, and were christened.

Then spake the lorde to Paule in the nyght by a vision: bee not aschayed, but speake, and holde fast thy peace: for I am with the, and no man shall inuade thee that shall hurt thee. For I haue muche people in this cite. And he continued there a yere and syxe monethes, and taught them the word of God.

But whan Paul had there neyther, not profited so muche as his moske greedy desyre and diligent sekyng was, by reason that the Jewes didde stiffe ly barke agaynst him, and he had in his mynde purposed to leaue Corinthus, the Lorde stayed his waueryng mynde, appertyng to him in his sleepe in a vision, and sayng: let not the stubbornesse of the Jewes feare thee, neyther kepe thou close the doctryne of the gospell for theyr cause: for thou muste not more regarde the inuincible malice of a fewe, then the health of many. Wherefore continue boldly in preachyng the gospell, and put thy truste in me, and I shall reskew and defende the agaynst them, be they neuer so many. And no man shall set handes on the to vex or trouble the, for I wyll be thy defence.

## The paraphrase of Erasmus vpon

**Doute.** Wherfore departe not hence , for in this cite (though it bee vicious) there is a great numbꝛe of people whiche I haue already appoynted to lyfe euerlastyng. Whan Paul hearde this, he leauing and forsaking his owne purpose and determy nation, whiche was but of mannes deuise, and obeying the counsell of god , continued at Cozynthē a yeaꝛe and an halfe , constantly and frankly preaching the gospell.

**The text.**

When Gallio was reuoler of the countrey of Achaia, the Jewes made an insurrection with one accorde agaynst Paul, and brought hym to the iudgement seat, saying: this fellow counsellēth men to worship God contrary to the lawe. And now what Paul was aboute to open his mouth, Gallio sayed vnto the Jewes: yf it were a matter of wrong , or an euill dede (O ye Jewes) reason would that I should heare you: but if it be a question of wordes or of names, or of your lawe, looke ye to it your selues. For I wyll be no iudge of suche matters, and he draue them from the seat. Than all the Grekes tooke Sosthenes the chiefe reme-  
ler of the synagoge, and smote hym befoꝛe the iudges seat. And Gallio cared for none of those thynges.

And whereas one Gallio beyng pꝛoconsull, that is to saye the lorde Deputye there, dyd in those dayes rule the realme of Achaia vnder Crasar the Emperoure, within whiche countreye the sayed cite of Cozynthē is situate , the Jewes whiche had made conspiracie agaynst Paule, and a comocion among the people, drew hym befoꝛe the place of iudgement where the lorde Deputye sate, accusyng hym, and saying: This man contrary to Moyses lawe, counsellēth men to worship god after a newe soꝛte , and byꝛngēth in newe trades of religion. Whiche complaynte whan Paul openyng his mouth was about to make answere vnto, Gallio perceyuyng by the accusation or enditement that was brought in and declared , howe the controuersye betwene them concerned the Jewishe religion, dyd fynde a meane to ridde his handes of the examination theroꝛ: and pꝛeuentyng Paul, who was than in a redinesse to speake in defence and declaracion of himselfe, sayed vnto the Jewes: Hapsters, I occupie here the roume of an officer to minister iustice in causes , by the authority of the Emperour, and to see ciuile iustice kepte, and that nothyng be doen agaynst the common ciuile lawes of Rome. Wherfore yf wrong were doen to any man, or anye haynous dede of mischiefe committed, that ought to bee punished by the lawes, ye might iustly compel me, yea and it were my duetye, to heare you. For the serching out of suche matters appertayneth vnto me. But if it be no suche matier, but some speciall or pꝛiuate contention, that is growen among your selues, about names of sectes, or comunicaciō of the Jewes religion, or of your owne countrey lawes among certayne pꝛiuate persones of your owne selfe: because neyther it appertayneth to myne office, nor I cā discusse the whiche am ignoraunte of your lawe , it were beste for you to make an ende of it your selues. For I will medle in no suche matters. With these woꝛdes he caused them to auoyde from the place where he sate in iudgemēt. The Grekes seeyng this, smote Sosthenes whiche was of the chiefe of the Synagoge , because that he and his household had take Pauls parte, forsakyng the Jewes: and were moꝛe moued with Sosthenes, then with Paul, because they supposed that Paul coulde haue doen nothyng at Cozynthē, vntesse that he had been maynteyned by Sosthenes. Yet for all this, the pꝛoconsull would not meddle seeyng this busynesse, but dissembleth that he sawe it. Forasmuche as the Ro-  
manes

Than all  
the Grekes  
toke Sosthe-  
nes the chiefe  
reuerend  
ruler of the  
synagoge,



maynes hated the Jewes, and yet put no difference betwene a Jewe and a christen man, the proconsul, whiche was a Romayne, did not passe o: regarde what one Jewe dyd unto another, beeyng perfecte that that sorte of people, had wonte to be euery where busy and full of trouble and contention.

Paul after this, taried there yet a good while, and than toke his leaue of the brethren The xxiij. and sayled thence into Siria, Dyscilla, and Aquila accompanying him. And more his head in Cenchrea, for he had a vowe. And he came to Ephesus, and left them there: but he himselfe curred into the synagoge, and reasoned with the Jewes. When they despyed hym to tarpe longer tyme with them, he consented not, but bad them fare well, saying: I must needs (at this season that cummeth) be in Hierusalem: but I will returne agayne unto you yf god will. And he departed from Ephesus: and whan he was come unto Cesarea, and ascended vp, and saluted the congregation, he departed unto Antioche: and whē he had tarped there a while, he departed, and went ouer all the countrey of Galacia, and Phrygia by order, strenghtenynge all the disciples.

But Paul hauyng in mynde the watnyng that god had gauen hym, though he perceyued the rage of the Jewes daylye to encrease more and more, yet he continued there a good sorte of dayes more. And at the last perceyuing that the gospel was wel forward there, he thought it beste to departe for a season and to geue place to the furious rageyng of the Jewes. And so takyng his leaue of the brethren, he appoynted to sayle into Siria, hauyng Aquila with hym & his wyfe Dyssilla. And forasmuche as Paul perceyued that the Jewes were most moued, because that he a man bozne vnder the Jewes lawe, seemed to set up stowe by the tradicions of the lawe, befoze he toke shippynge at Cenchrea, whiche is the hauen at Corinthe, he shoue his heade, makyng a solemne vowe accordyng as the custome was among the Jewes.

He did not this craftily to colour o: to felygne with them, but he had regarde vnto charitie, that they should not be offended. For his desire was to wyunne them all to the gospel, and therfoze did he frame himselfe to al mennes appetites, as nere as he could, to the intent that he might wyunne them all to Christe. Among the Jewes, he ordeyed hymselfe as a Jewe, and whan he was among those that were not circumcised, he also behaued himselfe as a man vncircumcised. But thus bare he with them for a space, beause they were so wedded to supersticion, that they coulde not easely bee plucked from it, vntill suche tyme as the trueth of the gospel myght more clerely spyng abroad. For to make a vowe and to shere thy head vpon thesame, is not that thyng whiche of it selfe is euyll: but to put confidence in suche Jewe the ceremonies is damnable.

And in like manier, circumcision hurteth not a man that beleueth in Christe, neyther yet to be vncircumcised, in whiche matier at a tyme it is the parte of charitie to geue place, vntill a man see oportunitie, and in suche wyse as whā he shall haue oportunitie, he speake agaynst thesame. But in all other matters that of themselves are nought, we must not geue place to any mannes weakness. For Paul neuer bare with the Gentiles in any matier of comitting aduoutre, o: wurshyppynge Idolles: but in familiar conuersacion together, in neglecting choyse of meates, in cityng o: allegeyng their Poetes, sometime he bare with them. So fyrst they arryued at Ephesus, whiche is a citie vpon the sea syde in the leste Asia, whiche properly and without any other addicion, had wonte to be called Asia. There he lefte Aquila and Dyssilla, who were desirous to tarpe and to dwell at Ephesus. And himselfe entring into the Synagoge of the Jewes that dwelte there, disputed with them. Of whom whā he was despyed to continue there a great while, he excused himselfe, and toke

## The paraphrase of Erasmus vpon

his leaue of them, and putting them in hope that he woulde shortly see them agayne, he comforted them in this wyse: There is no remedy, I muste nedes kepe this feast that is now at hande, in Hierusalem, but I wyll returne agayne vnto you, by goddes grace. Whan he had spoken these wordes, he departed from Ephesus, and sayled towardes Hierusalem: and whan he had arriued at Cesarea, a cite in the countrey of Palestine, he wente by to Hierusalem, and saluted the congregacion. From thence he toke his iourney to Antioche that is in Syria. After he had tarried there a while he wente forwarde on his iourney that he had begon, gayng ouer all the countrey of Galacia, and Phrygia, confirming the disciples sayth in euery place, whersoener he mette with any assembly of them. Thus carefull was Paul for his floche that he had wonne to Christe.

The sette,

And a certayne Jewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and mighty in the scriptures. The same was instructed in the waye of the lord, and spake frequently in the synagoge, and taught diligently the thynges of the lord, and knew but the baptisme of Iohn onely. And the same began to speake boldly in the synagoge. Whom whan Priscilla and Aquila had heard, they toke hym vnto them, and expounded vnto him the waye of God more perfectly. And when he was disposed to go into Achaia, the brethren wrote, exhorting the disciples to receiue hym. Whiche, when he was cum, helped them muche whiche beloued through grace. For he overcame the Jewes mightily, and that openly, shewing by the scriptures, that Iesus was Christ.

And knewe  
but þ baptis-  
me of  
Iohn only.

In the meane space, one Apollos an Alexandrian borne, but one that kepte the Jewes religion, a man that was well learned, and had good knowlege of holy scriptures, came to Ephesus, where as Paul had left Priscilla and Aquila. This Apollos was halfe a christen man. For he had learned the rudimentes and first reuoles of the gospel, of the christen men, and with seruent desyre he dyd communicate the same to others, that himself had learned, and suche thynges as he knewe of Iesus, before that he the sayed Apollos was christened with Christes baptisme, (wherby grace was more plentifully geue) he taught diligently, but as yet he knewe not the sayed baptisme of Christe, but knewe onely the baptisme of Iohn, whereby penance was taught and preached. This Apollos beyng not yet fully instructed in those thynges that Christ had taught, thought that sufficient: whom whan Priscilla and Aquila heard he boldly speake of Iesus, but yet in suche sorte that they well perceyued hym to bee not fully instructed in the principles of the gospel, and seying hym endued with so many good qualities, that, as it appered, he woulde bee an excellent preacher and setter forth of Christes name, they toke hym home with them, and severallye taught hym more perfectly the misteries of the gospel, accordyng to the doctrine that Paul had taught them before. They refused not him to be a teacher, whiche though he were diligent, yet was not perfect: and he on the other syde disdained not to be monished of any manne what euer he were. They gaue example in so doyng, that suche ought gently to be holpen forwarde, in whome any hope of doyng well remaineth. Agayne here is an example, that we muste gladly learne of any man suche thynges, the knowlege wherof cannot be let passe without perill of damnacion. Apollos was christened in the name of Iesus, and receyued the holy ghoſte. But than afterwarde he was desirous to go into Achaia, where as Corinth is, to the ende that

that he mighte preache the gospel: the brethren seeing hym willing. of his owne accord, did set him forwardes, and moze prouoked him to it, and wrote letters in commendacion of him, to the disciples in Achaia, that they should receyue hym. who did after his cumming thither, muche good vnto them, that had been conuerted to the sayth, and balauntly did sette forth the gospel. For the holy ghost holpe to set forwardes his eloquence that he had toynd with knowlege of the holy scriptures. With whiche weapons he beeyng armed, did stoutly put the Jewes to sylence, that continually contended against the young sowne coine of the gospel that was bladyng by; shewing openly and also playnely by euident testimonies of the scriptures, that Iesus was the same Messias, whom the Jewes had so many hundred yeares looked for, and that all thynges that the Prophetes spake befoze of Messias, dyd agree in hym.

For he once  
came the  
yeares  
might alpe.

The. xix. Chapter.

It fortuneth that whyle Apollo was at Corinthe, he aule passed throughe the vpper roades, and came to Ephesus, and founde certayne disciples, and sayed vnto them: haue ye receyued the holy ghost, sence ye beleued? And they sayed vnto hym: no, we haue not hearde whether there be any holy ghost or no. And he sayed vnto them, wherewith were ye than Baptised? And they sayed: with Iohns baptisme. Than sayed Paule: Iohn verely Baptised with the baptisme of repentaunce, saying vnto the people that they shoulde beleue on hym, whiche shoulde come after him: that is on Christe Iesus. When they hearde this, they were baptesed in the name of the Lorde Iesu. And whan Paule had sayed his handes vpon them, the holy ghost came on them, and they spake with tonges, and prophesied, and all the menne were about twelue.

The sette.



Ute euen as Priscilla and Aquila hadde amended Apollos in suche poyntes as he lacked, beeyng necessarye for a christen manne to haue, so Paule finding others in lyke takyng, dyd. For whyles that Apollos was at Corinthe, whiche is the chiese cite in Achaia: it chaunced that Paule, after he had goen ouer the other countreyes of Asia the lesse, whiche declyne mosse to the North and East, returned to Ephesus. There found he certayne of the disciples that were no perfecte Christians, whiche were in one flocke among the other brethren. Wherfoze Paule to the intent that he myght moze perfectly instruct them, asked whether that they had receyued the holy ghost, since the tyme that they were conuerted to the saythe. They, forasmuche as they erroure was of no malice, but of plaine ignorance, frankely answered and freely as it was in dede, and sayed: No, neither haue we euer hearde yet hitherto, whether there be any holy ghost, that is gyuen to them that beleue. Than sayed Paule: forasmuche as ye are taken for christen men, whose baptisme than were ye baptised with? They made aunswere: with the baptisme of Iohn: for we thought that sufficient for vs. Than sayed Paule: In that haue ye not doen amisse, that in times past befoze the gospel came to mannes knowlege abrode, ye receyued Iohns baptisme. But that is not sufficient for your eternal saluacion. For lyke as the doctrine of

We haue  
not hearde  
whether  
there be any  
holy ghost  
or no.

## The paraphrase of Erasmus vpon

John was not perfect, but did onely testifie of Iesus that he was the true gyuer of saluacion, who shoulde come after hym, makinge readye thei myndes, that they shoulde beleue hym whan he came: so dyd not Johns baptisme wholly iustifie, but onely exhorted menne, that by repentance for thei lyfe myspeet they shoulde prepare thei hertes for the edification that woulde streyght afterwarde come, whiche with his baptisme throughe faith, woulde take awaye all maner of synnes, and by his spirite shoulde enriche the myndes of the faythfull with heauenly gistes of grace. This tradition had the Apostles receyued of Iesus the Lorde, that they that beleued in the gospell, shoulde be chystened in the name of the father, of the sonne, and of the holy ghost. They that erred onely throughe simplicitie, and for lacke of knowlege onely, deserued thus to be instructed. And they beyng once warned hereof, obeyed thei counsellours, and immediatly were chystened in the name of Iesus the lord. This doen whan Paule had layed his handes on them, the holy ghost came down on them, and the thing it selfe that ensued, dyd manifestly expresse what the visible token meant. For they did both speake dyuerse languages, and prophesied also of hydden and secrete thynges that were to come. The numbere of those persons that were men, amounted euen to a dosen or there aboute.

**The text.** And he wente into the synagoge, and behaued hymselfe boldly for the space of thre monethes, disputyng and geuyng them exhortacions of the kyngdome of God. When dyuerse were hard harted and beleued not, but spake euill of the waye (and that before the multitude) he departed from them, and separated the disciples. And he disputed dayly in the schoole of one called Tyrannus.

Whan Paule had this doen, and as a man woulde saye, had renewed his authoritie, forasmuche as he beyng the preacher of the Gentiles, had geuen the holy ghost by laying on his hande ouer the faythfull, euen as the other Apostles had doen, he entryng into the Synagoge of the Iewes that dwelled there, openly and freely spake to all men, preachyng that hope of saluacion was to be obteyned by Iesus onely: whiche thyng he did mo then fewe dayes, for it was the space of whole thre monethes, disputyng of the kyngdome of God, whiche is heauenly and spirituall, against them that with tooth and nayle sticely byheld the carnall kyngdome of the lawe. But whan certayne of the Synagoge gaue no credence to those thynges, that were spoken of Paule, but stubbernelly resisted, in somuche that openly before the multitude they blasphemously spake agaynst the doctrine of the gospell: Paul perceyving that it was to be feared, lest that they that beleued might bee corrupted by thei malice, lest the synagoge of the Iewes, and dyd likewise separate the disciples from them, and yet he ceased not in the meane season to preache the gospell. But he dayly disputed in the schoole of one Tyrannus, hauyng euen then in minde, the image of a pure churche, that were not corrupted with the leauen of the synagoge, whiche churche shoulde receyue none but those that woulde learne, and that woulde reiecte suche as were praters, and blasphemous persons.

**The text.** And this continued by the space of two yeres: so that all they that dwelt in Asia, heard the worde of the lorde Iesu, both Iewes and Grekes. And God wrought speciall myracles by the handes of Paul: so that from his body, were brought vnto the sycke, napkins & partes lettes, and the diseases departed from them, and the euill spirites went out of them.

Thus



Thus dyd he continue by the space of two yeres, with such successe, that not onely the Ephesians, but also diuers others, some Jewes, and some Gentiles (that resorted thither from that parte of Asia the lesse, whiche properlye is named Asia, where as Ephesus is) gaue eare vnto the gospell. And myracles did cause them to beleue his preaching, for god wrought both many, and also great woonders by the handes of Paule, insomuche that he put away diseases, not with woordes, or by touchyng onely, but also napkins and partettes, whiche had touched Paules body, were caried to the sicke, that were so faynt that they coude not come to Paule, and with touchyng therof aswell diseases, as also euill spirites were put away. So great confidence had Paule on Iesus whom he preached.

Then certayne of the bagabond Jewes, exorcistes, tooke vpon them to call ouer them (whiche had euill spirites) the name of the lord Iesus, saying: we aduise you by Iesu, whos Paule preacheth. And there were scitu lannes of one Sceua a Jewe, and chiefe of the priests, whiche did so. And the euill spirite answered and sayde: Iesus I knowe, and Paule I knowe, but who are ye? And the man in whom the euill spirite was, ranne on them, and ouercame them, and preuailed agaynst them, so that they fled out of that house naked, and also wounded. And this was knowne to all the Jewes, and Greeks also, whiche dwelte at Ephesus, and feare came on them all, and the name of the lord Iesus was magnified. And many that beleued, came and confessed and shewed their woiches, many of them whiche vsed curious craftes, brought their booke, and burned them before all men. And they accompted the price of them, and found it fifty thousande silver pynces. So mightily grewed the worde of God, and preuailed.

Whiche thyng whan certayne Jewes perceyued, whiche were of that sorte of men, that go about and for lucre do cast out euill spirites, with certayne ceremonies and solemne prescribed woordes, as it were of coniuration, crafkyng that they had receyued this cunnynge of Salomon, whom they affirmed to be the authour therof, they also attempted to cast out euill spirites by inuocation of the name of our lord Iesus, not because they entended to sette forth the glozy of his name, or because they woulde endeuour themselves to do men good, but because that they supposed thereby to get moze aduantage, & greater name. Wherfore they chaungeyng certayne woordes wherewith they had woonte to confute, sayde to the euill spirites: I confute you in the name of Iesus, whom Paule preacheth, that ye departe. This especially dyd the seuen sonnes of one whose name was Sceua, whiche was a Jewe, and one of the chiefe priestes. And whan they attempted in this wise, to proue this honde of coniuration, on a certayne manne that was possessed with an euill spirite, the euill spirite answered to those confuters: I knowe Iesus, by vertue of whose name, ye go about to feare me, I knowe also Paule the seruaunt and profes-

Iesus I knowe, and Paule I knowe: but who are ye?

was so healthfull to all suche as beleued well, that it woulde not bee applyed to the lucre or gloype of any man. And this the mischaunce of setwe, dyd profite many. For many one being afrayed by the ensample of the sonnes of Sceua, and specially suche as had begon to beleue the gospell, tohan as they saw that punishment was ready at hande for suche, as called vpon the name of Iesus with vncleane heartes, they repayed to Daule, confessing, and bettering theyr offences, that by penauce they might escape the punishment of God. For the citie of Ephesus was moze then all other, geuen to superstitious craftes, as this their owne prouerbe doeth witness: The Ephesians learning: by which prouerbe was signified sorceries and wordes of coniuration, which the Ephesians learned and vled, that they might prosper and haue good happe in al thinges y they went about, and might preuaile agaynst others in any thing that they attempted. Wherefore many were there in that citie which beeyng seduced, had eyther vled suche Iudaical coniurations, or els had geuen credite vnto them. And besides this, dyuerse of those that had vled magicall and curynouse craftes, brought their booke to the common market place, and burned the in the sight of all persons. Whereof there was so great a number, that the value of them: tohan it was rated by castyng accounte of it, amounted to the summe of fiftie thousande pecies of siluer coyne, euerye piece beeyng in value aboute a greate sterlyng or moze. But the losse of this moneye was greate aduantage to the furthering of the gospell. For by meanes hereof, the worde of God did muche increace and waxed strong, which woorde was to theyr saluacion that fully without glosyng and cloyng, dyd embrace it: but to suche, as did not bysightly walke therein, it was terrible.

Many of  
the, which  
vled curi-  
ous craftes  
broughte  
their booke  
and burned  
them before  
all men.

After these thynges were ended, Daule purposed in the spirite (tohan he had passed ouer Macedonia and Achaia,) to goe to Hierusalem, saying: after I haue been there, I must also see Rome. So sent he into Macedonia, two of them that ministered vnto hym, even Timotheus and Erastus: but he hymselfe remayned in Asia for a season.

When Daule had thus happely spedde by the space of two yeares, continuing at Ephesus, he was moued by the holy ghost, to departe thence, and so purposed with himselfe to walke ouer Macedonia and Achaia, and than to take his iourneye to Hierusalem, saying: I muste see Rome also, but I will fy:ste go to Hierusalem. When he had fully decreed thus with himselfe, he sent before hym, a couple of those that awaited on hym, that is to saye, Timothy and Erastus, vnto Macedonia, to gather mennes almesse for succouring those neddy that were at Hierusalem, and that they mighte make ready theyr myndes agaynst Daule came. But Daule hymselfe stayed for a season in Asia.

The same tyme there arose no litell a doo about that way: For a certayne man named Demetrius, a siluer Smyth (which made siluer thynnes for Diana) was not a lytle beneficall vnto the craftsmen. Whom he called together with the workemen of lyke occupation, and sayde: Spys ye knowe that by this crafte we haue aduantage. For ouer, ye see and heare, that not aloue at Ephesus, but almost throughout Asia, this Daule hath perswaded and turned away muche people, sayyng that they are not Goddes which are made with handes. So that not only this our crafte summeth into perrell to be set at nought: but also that the temple of the great goddess Diana, shoulde be despised, and her magnificence shoulde be destroyed, whom all Asia and the worlde touchyppeth.

About this tyme, a greuous commocion was stirred by agaynst the ghost  
pell

pell among the Ephesians: but not by the Iewes than, as it was accustomed  
 befoze to be, but by suche as styched ouermuch to the tradicion, that they had  
 receyued of theyr forefathers, as concernyng the superstitious worshippynge  
 of theyr goddes. The Ephesians, as is afoze sayed, were wonderfullie geuen  
 to curious learyng, and Diana (as the Gentiles supposed) had a great power  
 in enchauntementes, and therfore they sayed she had three faces or headdes,  
 as Hecate had. This was the cause that she was so greatly worshipped at E-  
 phesus. Marke here now that lucre and gaynes was the firste occasion of  
 this commocion, and the superstitious people furtherers to the same. For  
 there was at Ephesus in those dayes, a certayne man named Demetrius, a  
 silversmyth by his occupation. This Demetrius, where as he was a maker  
 of siluer thynge or tabernacles for Diana, because the moone in colour some-  
 what resembleth siluer, procured for all that were good craftes men of the same  
 occupation, no small gaynes. Wherefore Demetrius called together, al suche  
 as had aduantage by makynge ymages of Diana, and all craftes men of the  
 same occupation whom he knewe would fauour his cause, because they were  
 of the same crafte, and made a sedicious oracion in this wyse: Maysters, it is  
 tyme for vs to loke to our profite with all our endeour. I nede not make  
 rehearfall, for it is well knowen vnto you all, that our crafte is very gayneful  
 throughtout all Asia, by reason that Diana is so worshipped: which religion yf  
 it shoulde faile, nedes muke it folowe, that our auantage shalbe smalle. But  
 ye bothe heare and see, (for the matter is playne and open) that this felowe  
 Paule hath preached here these .ii. yerres now, that those goddes, whiche are  
 made by the handes of man, are no goddes: neyther any ymage to haue anye  
 power of the goddes in them, that is either grauen of tymbre, or made of any  
 metall in mouldes. And by this his preaching hath he perswaded many, not  
 here in Ephesus onely, but also throughtout all Asia, and hath turned and huge  
 numbrye of people from worshippynge of the goddes. Nowe forasmuche as  
 this crafte is our liuyng, and thereby we fynde also our howsholdes, what  
 shall els come of it, but yf this his preachynge continue, our gaynes and liuyng  
 wyll decay, and we shall fall into pouertie. Wherefore if we shoulde nowe les-  
 this matter slippe, we might well be accounted very slacke in lokyng to oure  
 owne profit. But if there be any man here present, that passeth light on this  
 daungier of leessing his profite and gaynes, by the decaye of our crafte, where-  
 by we nowe haue great lucre and aduantage, yet the common religion ought  
 to moue all menne, forasmuche as yf we suffer Paule to continue in doing these  
 thynges without punisshement, we see it is to be feared, lesse that the temple  
 of the great goddesse Diana, whiche is nowe of great fame and renoume, and  
 whereunto men of their zeale & deuocion, haue now dayly great recourse, and  
 whiche is enriched with great offerynge, shall in processe bee had in no repu-  
 ration at all. For who is so mad to worshyp the temple if he be perswaded that  
 the patrone of the temple is no god? And by this meane will it come to passe, yf a  
 goddesse so ful of maiestie, and beyng at this daye for many causes, iustly had  
 in great honour, shall by litle & litle be rooted out of mennes myndes & hertes,  
 whereas she is nowe worshipped, not in this cytie onely and in Asia, but also  
 throughtout al the whole world. And therfore yf ye suppose it be a wyse mā-  
 nes part to see to his profite, in case ye thinke it bee a godlye thyng to defende  
 the goddes of our countreye from dishonoure, nowe shewe yow selues to bee



men outright, and helpe to withstande this mischief that is at hande.

**The text,** When they heard these things they were full of wrath, and cryed out, saying: Great is Diana of the Ephesians. And all the citie was on a roare, and they rushed into the common halle with one assent, and caught Gaius and Aristarchus, men of Macedonia, being Pauls companions. When Paul would have entred into the people, the disciples suffered him not. But certayne of the chiefe of Asia (whiche were his felles) list unto hym besyng hym that he would not p[re]sente into the common halle. Some therefore cryed one thyng, and some another, and the congregacion was all out of quete, and the more parte knewe not wherfore they met come together.

With this oracion the myndes of the multitude were so stirred up, that euery one of them began to crye with great lowdnesse: Diana the great goddesse of Ephesus. With this same so sedicious a clamour, all the whole citie of Ephesus was stirred up, and as the people ranne hastily, the multitude of them being cleane out of all order, they mette together, and made streightwaie to the comon place of the citie, where plaies and syghtes are wont to be shewed, and in suche a place commonly the people, being in any rage or fury, is mooste mayster, & beginneth frayes and sedicions, and thither they haled with them by force and violence, a couple of men being Macedonians bozne, that is to wete Gaius and Aristarchus, whiche were two companions of Pauls. But when Paul vnderstandyng what had been doen, was in minde to come forth befoze the multitude, partely to helpe his felowes, and partly to perswade and pacifie the people, the disciples would not suffer him, thinking it to bee an vnadvised parte for hym to deliuer hymselfe to the multitude, being in suche a rage, seeing that he coude thereby nothyng at all further the gospel. Besydes the disciples, others also the pieres and chief rewlars of Asia, whiche although they had not hitherto professed the name of Christ, yet inasmuche as they wished nothing but good to Paul, sente worde vnto him and required him in their names, that he would not put hymselfe in daungier with the multitude, whiche than was muche moued agaynst hym, and vp in a great roare. In the meane space there was amog the people, many sondy murmouringes, neuer an one lyke another. For (as in suche cases commonly it chaunceth) one cryed that one thyng was to be doen, another another thyng. For the multitude was gathered together of diuerse nacions, and they among themselves of sondy myndes, insomuche that some there were, yea, the mooste parte of them, that wiste not what the matier was, that they were come thither for.

**The text,** Some of the company dycted forth Alexander, the Jewes thynkyng hym forwarde. Alexander beckened with the hande, and would haue geuen the people an answer. When they knewe that he was a Jewe, there arose a shoute almost for the space of two houres of all men, cryyng: great is Diana of the Ephesians.

Wherfore the veray tyme required that some man should make an oracion vnto them, which was in fauour with the people, that this sodayne commocion might by some meanes be asswaged and pacified. Then was there one Alexander compelled to stande forth out of the thickest p[re]sente of the people, by reason that the Jewes dyd thruste hym forwarde to cease this sedicious commocion with some oracion, for no man durste bee so bolde, as to treate or to make anye wooordes of the matter befoze the multitude, that was than in a rage, and in diuerse and sondy myndes, forasmuche as whatsoeuer should bee spoken, it coude not bee chosen but that one parte or other would be offe-  
ded



ded with it. Wherefore he beeyng so thurstie forwarde, beckened with his hande, and desyred them to geue eare vnto hym, and was than aboute to haue made some aunswer. But whan as the multitude vnderstood that Alexander was a Iewe, (whiche people worship one God, & abhorreth the goddes of þ Gentyles,) then was this tumulte estones renewed, forsomuche as they supposed that he would saie somewhat to the dishonour of their goddesse Diana. Wherefore they all cryed with one voice. Diana the great goddesse of Ephesus. And thus they continued crying, by the space of almoste two houres.

Whan the towne clarke had ceased the people, he sayed: Ye men of Ephesus, what man is it that knoweth not, how that the cytye of the Ephesians is a worshipper of the great Goddesse Diana, of the ymage whiche came from heauen. Seeyng than that no man sayeth here agaynst, ye ought to bee content, and to do nothing rashely: For ye haue brought hyther these men, whiche are neyther robbers of Churches, nor yet despisers of your Goddesse. Wherefore, yf Demetrius and the craftes men whiche are with hym, haue matter agaynst any man, the lawe is open, & there are iudges, let them accuse one another. But yf ye go about any other thyng, it shalbe determined in a lawfull congregaciō. For we are in iopardy to be accused of this dares vpon you, for as muche as there is no cause, wherby we may geue a reckenyng of this concourse of people. And whē he had thus spokē, he let the congregaciō departe.

The text.

But at the last whan as the Scribe of the citie had entreated þ multitude to kepe silence, Alexander spake vnto them in this wyse: Ye men of Ephesus, for what purpose do ye make all this clamour and buisynesse? For what man is there lyuyng so ignoraunt, but that he knoweth howe the citie of Ephesus doeth worship great Diana, and her ymage that fell from heauen? And forasmuche as no man saileth contrary to the thynges that ye affirme, ye nede not to make all this buisynesse, but ye must go peaceably to worke and do nothing rashely. For ye haue brought hither these two men, whiche haue neyther committed sacrilege, by robbyng any Church or other holy place, ne yet blasphemy agaynst your goddesse. If it so were, thā the people might iustly flocke together and reuenge their quarrell. But yf that Demetrius the siluer smith, and other his adherentes of the same occupation, that were the occasion of all this buisynesse, haue any matter to lay to any mannes charge, they nede not thus to runne into the open place, which was made for an other purpose, that is to say, for enterludes, and pageauntes, wassylng, and suche other syghtes, nor yet thus sediciously to make this vnlawfull assemblie, with suche greates clamoure and woonder. For there be lawes here in this cytye, there is sessions kept, and there be officers sent from the Emperour, by the name of proconsuls, or lordes deputies that may discusse suche causes, and maye ende all controuersies, and matters of vniuine, and maye punyssh the malefactours. Let them there pleade their matters, that were the occasion of this assembly, forasmuche as it apperteyneth not to the commons to medle with their priuate matters.

Yet yf it were so that the matter were publyke, and pertayned to the commons, it were not for al that nedefull to discusse it so sediciously: But yf ye require þ any thyng bee doen, it maye be brought to passe in a lawfull assemblye, called together by those that haue authoritie, and in due fourme, accordingly. Now is it to be feared, lest that we be complained of vnto those officers for this commotion, and that it be thought that we went about to make an insurreccion, seeing that we can allege no probable cause, wherfore this assemblye of the people was gathered together into the common place of enterludes, sightes, and games. Whan he had thus sayde, the multitude departed.

The

# The paraphrase of Erasmus vpon

## The .xx. Chapter.

The text.

After that the rage was ceased, Paule called the disciples vnto him, and tooke his leaue of them, and departed for to go into Macedonia. And whan he had gone ouer those partes, and had geuen them a long exhortacion, he came into Grece, and there abode three monethes. And whan the Iewes layde wayte for him, as he was aboute to sayle into Syria, he purposed to recurne through Macedonia. There accompanied him into Asia, Solipater of Bercea: & of Thessalonica, Aristarchus and Secundus, and: Gaius of Derba, & Timotheus: and out of Asia, Tychicus, & Trophimus. These going before, taried vs at Troas. And we sayled awaye from Philippios after the dayes of swete breade, and came vnto them to Troas in fyue dayes, where we abode seuen dayes.



After that this commocion was clene ceased, Paule called the disciples together, and exhorted them stedfastlye to continue in those matters, that they had taken in hande, concerning their faith in Christ: than he embraced them, and bad them farewell, and so departed towarde Macedonia. And after that he hadde walked ouer the parties of Macedonia, and had geuen exhortacion at large to the congregacions whersoener he chaunted to meete with any of them, willyng them to continue in the puritie of the gospell, and that they should profite therein, he came to that parte which is properly called Grece, in whiche Grece, Achaia is situated: Where, after that they had continued by the space of three monethes, and were about to departe thence and to sayle into Syria, he perceyued that the Iewes had layd a wayte to hurt him in that iourney by water, he therfore thoughte it better to take shipping at an other hauen, and to returne to Macedonia agayne, and from thence to sayle to Syria, where as he firste arriued. whan he came to Macedonia. At this iourneys Solipater of Bercea sonne vnto Pyrrhus, and besides him Aristarchus, and Secundus, beeyng both of them Thessalonians, and belydes these, also Gaius of Derba & Timothe were with vs. And besides them Tychicus & Trophimus, bothe of them beyng of Asia. These men whyles that Paule taried in Macedonia, had goen before to make ready al thinges that were necessary, to entre the sea without daungier, and taried our commyng at Troas. We passed by Macedonia, and so came to Philippios: from thence, after the dayes of swete breade, whiche folowe easter, immediatly we departed, and withiui fyue dayes we came vnto them at Troas, where we taried seuen dayes.

The text.

And vpon one of the Sabbath dayes, whan the disciples came together for to breake bread, Paul preached vnto them, ready to depart on the morow: and continued the preaching vnto midnight. And there were many lightes in the chamber where we were gathered togather, and there late in a wyndore a certayne young man named Eutichus, beying fallen into a depe slepe. And as Paule was preaching, he was more overcome with slepe, and fell down from the thyrde lofte, and was taken vp deade. But when Paule went downe he fell on hym, and embraced hym, and sayde: make nothing a do, for his lyfe is in hym. So whan he was come vp agayne, and had broken the bread and eaten, and talked a long while (even tyll the morning) at the last he departed. And they brought the young man alyue, and were not a lytle comforted.

There chaunced a wondrefull notable thing. For vpon one of the Sabbath dayes, whan the disciples were assembled, as their custome was, to breake bread,

breake, Paule playing eachewhere the parte of a good pastour, refreshed these mindes with preaching of scriptures, and forasmuche as he was purposed þe nexte daye to departe thence, he continued so preaching vnto them vntyll it was sette forth nightes. And lest that night mighte haue been occasion to breake of this delectable and pleasaunt sermon, there were many candelles in the collare wheras wo were than assembled. Among the multitude there was a certayne young manne, whose name was Eutichus, that sat in one of the wyndowes. This young man by reason that Paul continued talkyng so long, waxed slepe, and at the last so soze came the slepe vpon him, that he fell flatlyng downe to the grounde thre floozes highe: by and by men ranne to hym, but he was founde deade, and brought into the house. Whan as Paul perceyued that, he came downe, & after the ensample of the prophet Iely, he bended his body, and laye vpon hym, as though that he did by enbracyng, cherishe or kepe warine the dead body. Whan he had so done, he turned hymselfe to the disciples, that were muche troubled with this sodayne chaunce, and sayde: be ye nothyng troubled with this chaunce, there is yet lyfe in hym: for the bodye is not cleane deade. Whan he had thus comforted them, he went agayne bp into the collare, and breake the breade, and ate thereof: and after this, whā he had agayne so long comoned with them that it began to be light, and that the breake of daye appeared, he toke his leaue of them, and so at length departed. So paynfull a thyng is it, for a moste louyng father to departe from his dere chyliden. And they that remayned with the yuung man, broughte hym alliue and whole into the collare agayne. Whiche thyng did not a litle refresh the myndes of all that were there present. For it was not sitting, that that same worde that byngeth health to all men, should haue bene occasion of the young mannes death.

¶ And we went afore to Myppe, and leasde vnto Ailon, there to receyue Paul. For so had he appoynted, and woulde hymselfe go on foot. When we were come together at Ailon, we toke hym, and came to Mytilene. And we sayled thence, and came the nexte daye ouer agaynst Chios. And the nexte daye we arriued at Samos, and taried at Trogillon. The nexte daye we came to Mileton: for Paul had determined to sayle ouer by Ephesus, because he woulde not spende the tyme in Asia, for he haded (if it were for hym possible) to kepe at Ierusalem the daye of Penthecost. And from Mileton he sent messengers to Ephesus, and called the elders of the congregacion. The text.

And we, whan we had taken Myppynge at Troas, sayled to Ailon, whiche is a cite nere to the sea syde within the countrey of Troas. For Paul had so determined that we shoulde go thither befoze by water, and he would folow by lande, either because it was more safer so to dooe, or els that he myghte salute the moe by the waye. And after that we mette together at Ailon, and had receyued Paule into the Myppe, we came all together to Mitilene, whiche is a cite on the sea syde in the Ple of Lesbos. Thence departed we and the nexte daye after, we came agaynst Chios Plande. Lykewyse agayne the daye folowynge, we arriued at the Plande of Samos, and from thence sayled to Trogillon, that is a cite on the sea banke of Asia, directly agaynst Samos. There tarped we the same nyghte, and the nexte daye after came to Mileton, whiche is a cite in Caria. And althoughe that we in oure saylyng by the coastes of Asia, should first come to Ephesus, then to Trogillon or Mileton,

## The paraphrase of Erasmus vpon

Mileton, yet Paule had purposed with himselfe to passe by Ephesus, lest that he should spende a waye the tyme taryng in Asia, if it should haue chaunced that he could not safely, for watche beyng layde for him, saile into Siria. For he hastened to kepe his wynter tyme in Ierusalem, yf he possibly might so do. Yet lest that he should seme eyther not to regarde, or els to hate the Ephesi-ans, he sent from Mileton, some that should will chauncient curates of the congregacion of Ephesus, whom he had left charged with the same congregacio. to come vnto hym.

**The text.** Whiche when they were come to him, he saied vnto them: ye know from the first day that I came into Asia, after what maner I haue been with you at all seasons, seruyng the lord with all humblenesse of mynde. And with many teares, and retriacions, which haue happened vnto me by the lynges in awaye of the Jewes. Because I would kepe backe nothing, that was profitable vnto you. But to shewe you and teache you openly, and throughout euery house, witnessyng both to the Jewes, and also to the Grekes, the repentance that is toward God: And the fayth towardes our lord Iesus

To whom after they were come, he spake in this wyse. Brethren, I shall not nede to reherse vnto you my byright behauiour in preachyng the gospel. It is not vnbknown vnto you your selues, which haue seene the same, howe I haue behauiour my selfe among you, all the whyle, euen from the firste day that I came into Asia, vntill this houre: and that I sought not mine owne glorie, or lucre, but that I haue obeyed the comaundement of our lord Iesus Christ in preachyng his gospel, and haue in all thinges bene cōformable vnto his will, inasmuche as I folowed his steppes, who made lowe, humbled himselfe, and deliuered himselfe to be afflicted & tormēted, and to dye, that he might cleanse & establishe his churche. Euen so lyke wyse hath bene my conuersacion in setting forth the gospel, with all humilitie or lowlynesse, yea and also shame, whiche I haue suffred of the enemyes of the gospel, with often teares whiche I haue shed being careful for the congregacion, with muche affliction, or trouble, that I haue been in, through the deceytes of the Jewes, that cannot abide that the benefite of the gospel should be communicated and partened vnto the Gentiles. And yet none of all these mischaunces haue troubled my minde so greatly, that I haue at any tyme for feare of affliction, let passe any thyng that appertained to your health, neither yet haue I spared, though it were with daungier of my lyfe, to open vnto you any thyng that might be profitable for you, and to instructe you both openly in the synagoges, and also priuely within menes houses, as occasion hath serued: not preachyng vnto you, as the Jewes myndes were that I should haue doen, that is to say, circumcisiō, obseruing of sabboth dayes, and washynges, but repentance for your lyfe that ye did leade before, which god requirerth in all men, that he maye saue all men: and full confidence in our lord Iesus Christ, whose gospel whosoever beleueth, shall be saued whether he be a Jewe, or a Greke, whether circumcised, or els vncircumcised. And therefore the same fauour and grace which is indifferently profered vnto all men, I haue indifferently preached vnto all men, not hauyng respecte to the person, state, or degre of any manne, nor beeyng feared or discouraged by the malice of the Jewes, who for the setting forth and magnifyng of the lawe, doe withstande the gospel: nor yet dyuē from it by the fiercenesse of the Gentiles, whiche do so stiffely vpholde and maynteyne the supersticion whiche they



they haue receyued of theyr forefathers. For thatsame affliction, and persecucion in whiche I was here, dyd moue me, rather because I sawe that the congregacion was in some daungier, lesse any man beyng offended with mine aduersitie, might be alienated and turned awaye from the ghospell, then because that I passed for shame that I was put to, or for the sorowes or woe whiche I suffred and endured. And in case I did at any tyme eschewe perill or daungier, I dyd it rather for your pleasure, to satisfie your appetites, haupng respect to your profit, then because I cared or passed any thyng for the losse of myne owne lyfe.

And now beholde I go bounde in the spirite vnto Ierusalem, not knowyng the thynges that shall come on me there, but that the holy ghost witnesse in euery cite saying: that bondes and trouble abyde me. But none of these thynges do moue me, neyther is my lyfe deare vnto my selfe, that I might fulfill my course with lope, and the ministracion of the word whiche I haue receiued of the lord Iesu, to redifye the gospell of the grace of God. The text.

And I am very glad that I haue so done. Yea and now, though I bee free in body and not in any bandes, yet beyng in spirite or mynde, as it were, in holde, I take my iourney towardes Ierusalem, where I am not verie certeyne what wyl become of me, but onely because that the holy ghost in euery cite, partely by mouthes of the prophetes, and partely in myne owne mynde, doeth signifie vnto me, that it shall come to passe that I shall be bothe fettered and tormented. Which thyng though I bothe beleue and knowe certaynely, shall chaunce vnto me, yet none of all these thynges make me afraid to execute the dutie of an apostle, whiche I am called vnto, though I shoulde be assured to abyde the paynes of death for my labour. For it is not this lyfe that I so muche regarde, whiche cannot perishe beyng vnder the tuicion of Christe, but more do I esteeme my maysters commaundement, then my lyfe: and that I maye ende this my course in preachyng the gospell, as cherefully, as I haue hitherto to fully abyden it. Nothyng is there that moze deliteth me, then that the ghospell maye be furthered by my afflictions. I haue delite in nothyng els but styl to runne forwarde in the race of the gospell, wherin the lord hath set me, vntyll that I come to the mark, beyng well assured that I shall accordingly be rewarded at his handes, whiche is maister of the game, when he shall see tyme at his owne pleasure, who is without deceite. I auanced not my selfe vnto this office, but the lord Iesus set me in this roome, for to preache as well to the Jewes, as also to the Gentiles these moste gladsome tidinges, whiche is, that it hath pleased god frely to saue euery man by beleuyng in the gospell. Wherefore willingly and with all my herte will I now fulfill this my vocacion, not regardyng whether I lyue or dye.

And now behold, I am sure that henceforth ye all (those to whom I haue gone preachyng the kyngdome of god) shall see my face no more. Wherefore I take you to recorde this daye, that I am pure from the bloude of all men. For I haue spared no labour: but haue warned you all the counsell of god. Make hede therfore vnto your selues and to all the flocke, among whome the holy ghost hath made you ouerscers, to rule the congregacion of god, whiche he hath purchased with his blood. The text.

As long as I conueniently might, I was present with you, and holpe to-  
wardes

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wardes your saluacion, teachyng, admonishyng, exhortyng, comfortyng & rebukyng, as I sawe occasion, with ofte recourse to see you. But now am I certayne by inspiration of the holye ghost, that ye shall neuer moze see me in this worlde agayne, neither ye Ephesiens, nor yet any others that are inhabitours of the lesse Asia. vnto whom I haue already preached the kyngdome of God. I haue doen my duety with all diligence, and vprightly. Wherfore seeing that I must departe from you without any hope of retorne, this do I proteste before you all, that if any man perishe epyther by his owne, or els by others defaulte, I am not gilty of theyr death. I haue shewed euery man the true waie to euerlastyng lyfe. I haue opened vnto you the will of god, howe he is minded to saue mankynde, and what they must do that continue in stedfast belefe towarde our lord Iesus, in suche wise that no man can saye for excuse of himselfe, that he knew it not. I my selfe haue giuen you ensauple, both doyng, and also suffering all that I might, to haue you continue in puritie of the gospel. No mannes death can be imputed to me. And nowe it ariseth not of my free wyll that I muste hence departe from you, nor yet do I for feare of any persecution conuey my selfe awaye, but wittingly and willingly goe I to vndoubted daungier of my lyfe, beeyng so wylled by the spirite of Christ. Wherfore what ye cannot come by throughe my presence, that must ye supplie with your owne diligence. See that your owne hertes fayle you not, or els that your foote slyde not backe from those thynges, that ye haue well entred into, but ye that are the elders, and vnto whom I haue comitted cure of this flocke, watche, partely for your owne behalfe, lest ye be seduced by false apostles, & partely for the whole flockes sake, whiche ye haue taken in hande to feede. I haue vprightly executed myne office, that was assigned and deputed to me of our lord. Take ye lyke care and thought, and with semblable good wyll and vprightnes of behauiour, for the flocke that the holy ghost hath made you bisshoppes of, that is to saye, ouerseers, to take diligent hede that Christes shepe lacke no holosome foode, and not to playe the pottes of woulues, but of faythfull shepherdes, towarde goddes owne congregacion, whiche ye muste not negligently looke vpon, forasmuche as god did set so muche stowe by it, that he purchased it by the bloud sheddyng of his onely begotten sonne. Ye must therefore beware that in no wyse the ware whiche god hath so dearely bought, maie perishe or miscary throughe your negligence.

**The terte.** For I am sure of this, that after my departyng, hall greuous woulues enter in among you, not sparing the flocke. Moreover, of your own selues shall men arise speaking peruerse thynges to drawe disciples after them. Therefore awake, and remembre, that by the space of iii. yeres, I ceased not to warne euery one of you, both nighte and daye with teares.

I do not warne you of these thynges afozehande so earnestly for nothyng. For right certaynly assured I am, that you shall not still haue Paules with you, but after my departyng, fierce rauenyng woulues shall prease in among you, as it were in to foldes destitute of the shepherde, which shall not spare the flocke, but shall assaye by all meanes to disperse and scatter the congregacion. Than it is to bee feared, lest that suche as are weake, beeyng euen ouerthrowen with aduersitie, will forsake the gospel. But yet is there another daunger muche greater then this, that I haue already spoken. There shall  
come

come not only from foreyn places, whiche by feare, by threating, by decept-  
full perswasions, and by fayned a cloked holynesse, shall endeuour themselves  
to corrupte your pure liuyng, and to withdraue your libertie, that ye haue  
by the ghospell of Iesus Christe: but also euen among your selues shall re-  
ceyue men cryste, whiche betraying this concorde and vnitie of myndes, that  
ye are now in, shall speake wicked and pernicious thinges, and suche thinges  
as shall much sweete from the sincere veritie of the ghospell: And suche speak-  
ers shall not meane, entend, or labour, y<sup>e</sup> Christes flocke may be safely preserv-  
ed vnto hym, but to haue disciples in theyr owne name to folowe theyr say-  
les, to the entente that they maye seme to be no small fooles, as though they  
were asfearde lesse they should seme preachers nothyng excellent, but altoge-  
ther vblearned, vnllesse they should teache some new straunge pointes of doc-  
tryne, of theyr owne brayne. But deuillish is that newe inuencion, whan men  
shall adde vnto the ghospell, whiche of it selfe is sufficient. He that is a pastour  
or shepherd in dede, had rather that Christ had disciples, then himselfe to haue  
disciples. And of hym doeth a good pastour receyue meate wherewith to fede  
them. But these men for to get themselves conoume, and for their owne pri-  
uate and worldly lucre, make of Christes disciples, theyr owne disciples, and  
wyl be thought to be founders of the doctryne of the ghospell, wherof we  
in very dede are but stewardeg and ministers. And herfore the greater the daũ-  
gier is that is at hande, so muche the more diligently watche ye, hauyng still  
in minde howe that I (whan I was in Asia by the space of thre yeres) ceassed  
not daye and nyght to admonishe and warne euery one of you with teares.

¶ And nowe brethren, I commente you to god, and to the woorde of his grace, which is  
hable to buylde farther, and to geue you an inheritaunce among all them which are sanc-  
tified. I haue desired no mans siluer, golde, or vesture. Yea, you your selues knowe y<sup>e</sup> these  
handes haue ministered vnto my necessities, and to the that were with me. I haue shew-  
ed you all thynges, howe that so labouryng, ye ought to receyue the weate, and to remembre  
the woorde of the Lord Iesu, howe that he saied. it is more blessed to geue then to receyue.

The teste.

And thus brethren, because I must parforce departe from you, I commit  
you all to god (who will not forsake his flocke) & to preachyng the woordes  
of his ghospell, wherein whatsoeuer persones doe sincerely and byrighly ble  
themselves, and doe rather sette forth the franke bountie, & goodnesse of god,  
whiche he freely geueth to all men, then the iustice of the lawe: them wyl the  
fauour of God helpe forwarde in the same. I for my parte accordyng to my  
duty, haue cast the foundation: but god, that worketh all these thinges by me,  
may buylde on it, that the same whiche is begonne, may accordyng to his will,  
be finished, and like as it hath hitherto chaunced vnto you, by professyng the  
ghospell to be the sonnes of God by adopcion, so ye continuyn in this godly  
purpose, may attayne to the heritage which is promysed vnto all suche, as are  
sanctified by the grace of God, whether they be Jewes, or els Gentyles. Ye  
haue seen howe carefull I haue been, what trauaile I haue taken, ye haue  
seen what perilles I haue susteyned for your sakes, sckynge of you no rewarde  
for it, neither honour, neither aduantage of gaynes, in somuche, that I haue  
not receyued so muche as necessities at your handes, whiche the other apo-  
stles abroad doe, and I both lawfully and also with good conscience myght  
haue receyued. I neuer desired golde, or syluer, or apparell of any manne. For  
(as it is not vnknewen vnto you all) these handes of myne haue sufficiently  
ministered all thynges that eether I or my felowes with me neded. I myght

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haue taken these thinges of you, knowyng that a labourer is worthy his wages and here, but I thought it better to loke for all my reward at gods hand: and I endeouered my selfe by all meanes to geue you a right perfite ensample, that ye which haue by succession receyued the charge of the flocke, may perceyue it to be the dutye of a good shepheard, that whereas he refuseth no labour to profite his flocke, yet that he absteyne from receyving reward of any man, because of the weake, lest that any man be the more loth, or may beare the worse wyll to the gospell, for that he is compelled to synde his curate, or els lest any manne passe lesse on the wordes of the pastours, because that he maye thinke them in his daungier, forasmuche as they receyued benefite at his hand. For the nature of men is suche, that they, (after what sorte I can not tell,) set lesse by them to whom they haue been any thyng beneficiall. And although it be right, that they whiche bestowe the riches and treasures of the gospell on you, be holpen agayne of you, with your temporall goodes, which be so vyle in respecte of the other, that there is no comparison betwene them, yet I knowyng many weake persones to bee among you, would not geue any man occasion to imagine euyl of vs. Endeavour your selues to followe this myne ensample as nere as ye maye, hauyng still in mynde, what our lord Iesus sayed: It is better to geue then to receyue.

And to remember the wordes of the Lord Iesu.

The text.

And whan he had thus spoken, he kneeled downe and prayed with them all. And they all wepte sore, and fell on Pauls necke, and kyssed hym, sorowynge more of all for the wordes whiche he spake, that they should see his face no more. And they conueyed hym vnto the ship.

Whan Paul had thus sayed, he kneeled downe as his custome was, and all they lyke wyse dyd the same and made theyr prayers. Than euery man wepte exceedingly, insomuche that they toke hym about the necke, and kyssed hym, as takyng grevedly the fricion of hym that streyghtwayes should bee plucked awaye from them: for euery man was soye in his mynde for his departure, but moste specially for one worde that Paul had spoken whan he sayed that they should see his face neuer more in the worlde. Whan this was doen, they brought hym all a long to the shyppe (as theyr dutye was,) and looked after him, whyles he sayled, as farre as they coulde see hym.

## The. xxi. Chapter.

The text.

And whan it chaunced that we had launched furth, and were departed from them, we came with a streyght course vnto Chous, and the day folowyng vnto the Rhodes, and from thence vnto Patara. And whan we had gotten a shyp that would sayle vnto Phenices, we wence aborde into it, and set furth. But whan Cypris began to appeere vnto vs, we leste it on the left hande, and sayled vnto Siria, and came to Tyre. For there the shyp vnladed her burden.



And after we had sette vp sayle, and were gone out of syght of them that stood on the banke loking after vs, we sayled streight furth and arriued at the Plande called Chous, and nexte daye after at Rhodes, and thence furthe tyll we touched at Patara, whiche is a citie of Licia, nere to the sea syde. There founde we a shyppe, that was redie to sayle towarde Phenice and we toke shyppe there, and sayled therein. But whan the Plande of Cypris appeared vnto vs, we leauyng



leaving it on the left hande, sayled towardes Syria, & arrived at Tyre, which is a citie situate on the sea banke of Phenice, as Sydon is lyke wyse. We desired rather to sayle streyght forth to Palestine, but because Tyre was a marre toun, the master of the shyppe would nedes set his marchaundysse on lande there.

¶ And when we had founde brethren, we taried there seven dayes. And they tolde Paul The terte. through the spirite, that he should not go vp to iherusalem. And when the dayes were ended, we departed, and they all brought vs on our waye, with wyues and children, till we were come out of the citie. And we kneeled downe in the shote and prayed. And when we had taken our leaue one of an other, we tooke shyp, and they returned home agayne.

But when as we founde some disciples there also, we taried with them seven dayes. Among them were some, whiche beyng enspired with the spirite of prophetic, counselled Paul, that he should in no wyse go to Hierusalem. But yet for all that, when the seven dayes were expired, we departed from Tyre, all the disciples with their children and wyues accompanying a bynggng vs out of the citie to the sea banke. Where after we had kneeled downe and made our prayers with one consent, and had taken our leaue one of an other: we tooke shyp, and they returned home agayne.

¶ When we had full ended the course fro Tyre, we went downe unto Ptolomaida, & The terte. lodged the brethren, and abode with them one day. The next day, we that were of Pauls company, departed & came unto Cesarea. And we entred into the house of Philip the euangeliste, which was one of the seven, and abode with him. The same had fower daughters, which were virgins, which byd prophetic.

From Tyre we sayled to Ptolomaida, whiche is a citie on the sea, nere to the hyl named Carmelus. Here we saluted our brethren, and remayned one daye with them. The next daye after, Paul and we went furth on our iourney, and came to Cesarea, a citie of Palestine, and entred into the house of Philip, whiche first of all had preached the gospell to the chaumberlayne, and to the Samaritanes, and was one of the seven deacons, that the apostles had instituted & ordeined at Hierusalem. With him we abode. This man had fower daughters all vnmarried, which had abundantly the spirite of prophetic, according to the prophetic of Joel.

And as we taried there a good many of dayes, there came a certayne prophete from The terte. Jer 17, named Agabus. When he was come vnto vs, he tooke Pauls girdle, and bounde his feete, and handes, and sayed: Thus sayeth the holy ghost, so shall the Jewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into the handes of the gentiles.

And when we had continued sojourning in his house certayn daies, there came a prophete fro Jewry, whose name was Agabus. He taking his lodging among vs, and baytyng there, tooke Pauls girdle, whiche after he had knotted about his owne legges, according to the custome of the olde prophetes, which had wount to expresse before by some visible token, that thing that they propheticed of, thorough the inspiration of the holy ghost, sayed: Thus sayeth the holy ghost. He that oweth this girdle, shall so be bounde of the Jewes at Hierusalem, & they shall deliuer him into the handes of the Gentiles.

When we heard this, both we and other which were of the same place, besought him that The terte. he would not go vp to Hierusalem. Then Paul answered and sayed: what do ye wepyng and vering in me herre? I am ready, not to be bounde with any, but alio to dye at Hierusalem for the name of the lord Iesu. When we could not turne his mynde, we ceased, sayng: the will of the lord bee fulfilled.

¶ We being muche feared with these wordes, and the disciples also, that

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Dwelt there with many weeping teares desyred him, that he should not com-  
mitte ne put himselfe into the handes of the Jewes at Hierusalem. This was  
the godly affeccion and zeale of them, that were lothe to haue so excellent a pa-  
stour to perishe. But Paul, whiche had a more certayne answere of the holy  
ghost in his mynde, and knewe that he should fyrste goe to Hierusalem, and  
shoulde after that see Rome, sayed vnto them: wherefore do ye make my herte  
sory with your bayne teares? For the daungier that the Prophetes warne  
me of, doeth nothing moue me, but your doulour and sorowe maketh me  
to be sory and pensyfe. I am fully mynded to further that thyng whiche the  
holy ghost wylleth me, namely the ghospell. I nothing feare bondes, which  
I haue been well enured with. For god forbid, that I for feare of empryson-  
ment, shoud leaue of from furthering of the ghospell, seeing that I am ready,  
yea, yf it were to dye at Hierusalem, for my Lord Iesus sake. Let Paul lye in  
chaynes, so that the ghospell maye haue free lybertie to passe. Let Paul lese his  
lyfe, so that the glory of Iesus name may lyuely spryng and flouryssh among  
all men. I am desirous of lyfe for none other ende, but that I may profite the  
ghospell. But otherwyse I would recken it great aduantage gotten, to bee  
shortly ryd out of this lyfe for Christes sake, wherfore doe not ye mourne for  
that thyng that I my selfe am desyrous of, (yf it shall so please God,) a cease  
ye therfore to make my mynde pensyfe with your wepyng and waylyng, for  
I cannot chose but be sad, seying my frendes sad. To these his woordes, whā  
we had nothing to aunswere, and saue hym fully bent to go to Hierusalem,  
we suffred hym to departe, saying: the will of the Lord be fulfilled. For these  
ought to be the woordes of true Christians, a though they haue not the same  
woordes still in theyr mouthes, yet must they continually thynke them in theyr  
herres, so that in aduersitie, as well as prosperitie, they must saye: The  
wyll of the lord be fulfilled.

**Epē textē.** After those dayes weroke by our burthens, and went by to Hierusalem. There went  
with vs also certayne of the disciples of cesarea, and brought with them one Ananias of  
Cyprius, an olde disciple, with whome we shoulde lodge. And whan he were come to He-  
rusalem, the brethren receyued vs gladly. And on the morowe, Paul went in with vs vn-  
to James. And all the elders came together. and whan he had saluted them, he tolde by  
order all thynges, that God had wrought among the Gentiles by his ministracion.

And so whan we had tarried a fewe dayes at Cesarea, we made ready our  
selues to take our iourney towarde Hierusalem. And some of the disciples  
folowed Paul, and went in companie with vs from the cite of Cesarea, bryn-  
ging with them a certayne man named Anas, which was a Cyprian boine,  
with whome we shoulde hoste at Hierusalem. For he was known to bee a  
good and godly man, for he had than of long tyme beleued the ghospell, and  
had persisted and continued in the sinceritie of the fayth. But whan we were  
come to Hierusalem, the brethren gladly and ioyfully receyued vs. And Paul  
the nexte day takyng vs with hym, went to James his house the iuste, which  
was called the brother of the Lord. For he was constituted of the Apostles,  
bishop of Hierusalem. And thither assembled all the elders. To whom as soone  
as Paul had euerychone saluted, he rehearsed to them in order; what God  
had wrought among the Gentiles by his ministerie, among whom he had  
nowe a good sorte of yeares preached the ghospell.

**The textē.** And when they heard it, they glorified the Lord. And sayed vnto him: Thou seest  
brother,

brother howe many thousande Jewes there are whiche beleue, and they are all earnest folowers ouer the lawe. And they are informed of the, that thou teachest all the Jewes which are among the Gentiles, to forsake Moyses, and sayest that they ought not to circuncise their children, neither to lyue after the customes. What is it therefore? If he multitude muste needes come together: For they shall heare that thou art come. Do therefore this that we saye to the. We haue fower men, whiche haue a vowe on them: When take and purifie thy selfe with them, and do cosse on them, that they maye haue their heades: and all shall knowe that those thynges, whiche they haue heard concerning the, are no thyng: but that thou walkest and keptest the lawe.

Whan they heard all the matter they glorified the Lorde, that had also powred his grace vpon the Gentiles. But forasmuche as Paul was accused to many of the Jewes, to be one that abhorred Moyses lawe, & that he insectyng furth the benefite that came by the gospell, yelded lesse to the obseruaciō of the lawe, then he ought to do: to the entent that a remedy myght be founde for this incommenience also, they sayed vnto hym: brother Paul, sayed they, thou seest howe many thousande Jewes be here that beleue the gospell, and all these are muche affectionate to the lawe of Moyses. And a tumult therē is come to their eares, whiche we knowe to bee false, that thou teachest the Jewes, whiche are among the Gentiles, to forsake & renounce Moyses lawe, so that they neyther circuncise their children, ne kepe the trade of their forefathers, as concerning choysse of meates, keepyng of the Sabbath daies, washing, and suche other thynges, as the Jewes, whiche are not conuersaunte with the Gentiles, do with great deuotion, obserue and folowe. These men, being testrayned by an acte made of their forefathers, are indifferently contented, that the Gentiles be not burdened with the lawe. But that those, which are Jewes borne, should be led awaie from the obseruacion of the lawe, to the Gentiles kynde of lyfe, they can in no wyse abyde. Wherefore we must take here good hede, that no sedicion be made about this matter. What remaineth than to be doon? First it canot be chosen, but that þ multitude muste be called together. For it will soone be knowen, that thou art come. Wherefore to the entente that thou mayest bee out of this suspicion, folowe our counsell. Here be among vs fower men, which according to the custome of the Jewes, haue taken a vowe on them, ioine the with them, and fulfyll together all solenne ceremonies, as they do, that desyre to be purified and made holy after their vowe: and yf there be any thyng besides that is to be bestowed on sacrifice or offerynges, bestowe lyke cosse as they do, vntyll such tyme that they haue shauen their heades. And in so doying, euery man shall knowe for a suertie, those thynges to be false, that beene moued abroad of the, and they shall also perceyue, that thou in suche sort besides dost preache the gracious benefite of the gospell, that it is without reproche of those, that kepe the ceremonies of the lawe, which God deliuered them, & other tradicions of their elders, whan they seether do the same, which some had reported the to disproue. And by this meanes shall the Jewes cease to speake euill of the, whiche are so many in numbre, that they muste needes be had in estimacion and not neglected.

¶ But as concerning the Gentiles whiche beleue, we haue wrytten and concluded, that they obserue no suche thyng, save onely that they kepe their selues from bloude, and from things offered to ydoles, and from strangled, and from fornication. The text.

But as for the Gentiles, that are conuerted to the faith, we haue writ but  
 kkk.iii. of late

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of late vnto them, as it was agreed vpon, and decreed by the apostles and the whole companie of disciples, that they shall not be compelled to kepe Moses lawe, sauyng onely that they absteyne from that fleſhe, that is sacrificed vnto ydolles, from bloud, from strangled beastes, and from aduouty.

**The text.** Then the next daye, Paul toke the men, and purified himselfe with them, and entered into the temple, declaring that he obserued the dayes of the purification, vntill that an offering should be offered for euery one of them. And when the seuen dayes were now almost ended, the Jewes which were of Asia (when they sawe hym in the temple) moued all the people, and layed handes on hym, crying: men of Israel, helpe. This is the man that teacheth all men euery where against the people and the lawe, and this place. He hath also brought Grekes into the temple, and hath polluted this holy place. For they had seen with hym in the cite, one Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. And all the cite was moued, and the people swarmed together, And they toke Paul, and drew him out of the temple, and forthwith the doores were shut.

Then Paul dyd after this counsell of James and of the brethren, and taking vnto hym those foure persones, which had solemnely made a vowe, wente into the temple, and there professing that his dayes of purifying were finished, he omitted not let passe no ceremonie, vntill that sacrifice was offered for euery one of them. All this required seuen dayes space for the accomplishment therof. Which beyng almost expired, certayne Jewes that beleued not, which before had seen hym in Asia, and there rayſed commotion agaynst hym, when as they sawe Paul in the temple, they stirred vp the people, & layed handes on Paul, crying: Ye men of Israel helpe: this is he, whom you haue by report heard of, that hath wandered ouer all countreyes, and hath taught in all places a newe doctrine agaynst this people, which God chose seuerally to hymselfe, against our lawe also, which we receyued of God, and agaynst this temple, which is had in great honour through all the whole worlde. And yet is not this wicked person so contented, but hath moreover brought with hym into this our temple both Grekes, and others, that are not circumcised, and hath profaned or polluted & suspended this holy place. (For during the tyme that Paul had been in the cite, they had dayly seen in his companye, one Trophimus which was an Ephesian boie, and thereby they coniectured, that Paul had brought him into the temple.) With this troublesome noyse all the cite was ryled, and the multitude flocked together, And they toke Paul and drew hym out of the temple. (as a man woozthy to be deliuered into the handes of the furious racyng people, to do with hym what they would, and forthwith the doores of the temple were shut faste vp, that he myght haue no place whither he might safely escape. For they sought oportunitie, that is to saye, a tyme and waye conueniente to kill hym, which thing was not lawefull for their religion to doe in the temple,) as though it were not an vngodly and a wicked thing in any place els to sleie an innocente.

And all the  
cite was  
moued. &c.

**The text.** As they wente about to kill hym, tydings came to the high captayne of the souldiers that all Ierusalem was moued. Which immediatly toke souldiers and vnder captaynes and ran downe vnto them: when they sawe the vpper captayne & the souldiers, they lefte sleeping of Paul. When the captayne came nere and toke hym, and commaunded hym to be bound with two chaynes, and demaunded what he was, & what he had doen. And surveyed one thing, sum another, among the people. And when he coulde not haue the captayntie for the rage, he commaunded hym to be caried into the castell. And when he came vnto



unto a stape, it fortuned that he was borne of the souldiers, for the violence of the people. For the multitude of the people folowed after crying: away with hym.

In the meane space, tidynge came to the captayne marcyall of the Romanyn armye, that all the citie of Hierusalem was reysed by. The captayne forthwith taking a ioyning unto hym souldiers, with theyr vnder captaynes, hastened to them. But whan the Jewes sawe the captaine marciall hastening toward them with harnessed men, they succressed, and lestie synryng of Paul. And whan the captayne was come some what nere, he commaunded them to lay handes on Paul, and to bynde hym with two chaynes, supposyng him to be some haynous malefactor, forasmuche as the multitude ordred hym so roughly and so sore. That doen, the captayne enquired of the Jewes what he was, and what he had committed. But whan he coulde haue no certayne knowlege, by reason of the troublous noyse that they made on eche syde, rotyng and crying with a loude voyce, one one thyng, and another another thing, he commaunded that Paul should be brought into the castell, bounde as he was, that he myght knowe the trueth within the place of defence, and of safe custody. the people being set aparte. And whā as Paul came to the stayghers of the castell, he was carred of the souldiers, for feare lest the multitude should biolently take hym awaye. For they feared lest they would hurte him before he could be conueighed into the castell. For the multitude of the people folowed, eue to the very stayghers of the castell, crying out as high as they could, awaye with hym, dispatche hym, awaye with hym.

And whan he coulde not knowe the certayne tte. 26.

And whan Paul began to be caried into the castell, he sayed vnto the high captayne: The terte. maye I speake vnto the? Whiche sayed: Cause thou speake. Verne? Art not thou that Egyptian, whiche before thesedayes madeest an uprore, and leddest out into the wilderness fower thousand men that were murderers? But Paul sayed: I am a manne which am a Jewe, of Tarsus a citie in Cilicia, certyen of no vyle citie, I beseeche the suffer me to speake vnto the people. And whan he had geuen hym licence, Paul stode on the steppes, and beckened with the hande vnto the people: and whan there was made a great silence, he spake vnto them in the Hebrewetounge, sayng.

But after they came to the entry of the holde, Paul beeyng desyrous to satisfie the mynde of the Jewes that made this businesse, sayed to the captaine marciall, maye it please you to geue me leaue to speake vnto you? The marciall answered: canst thou skill of the greke tounge? For Paul had spoken those wooordes in Greke. Art not thou (said the marciall) the same Egyptian, that hast made commocion before lyke wise? that ledest fower thousande murderers hence into the deserte? Paul answered: I am not he whome you take me for, but I am a Jewe borne, and my natyue countrey is Tarsus, a noble citie in Cilicia. But I pray you geue me licence to speake my mynde to the people. Which whan he had permitted him, Paul standing on the steppes, beckened with his hande and certified the people by tokens, that he woulde speake vnto them. And streyghtwayes silence was made, and he began to speake on this wyse, in the Hebrewetounge.

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## The.xii.Chapter.

**The text.** ¶ Men, brethren, and fathers, here ye myne aunswere whiche I make nowe vnto you. When they heard, that he spake in the Hebrewe tongue to them, they kepte the more silence. And he saith: I am veraply a manne whiche am a Jewe, bozne in Tarsus a cite in Cilicia: neuertheles, yet brought vp in this cite, at the secte of Samael, and infourmed diligently in the lawe of the fathers, and was feruently mynded to godwarde, as ye all are this same daye, and persecuted this waye vnto death: byndyng and deliueryng into pryson bothe men and women, as the chiefe prieste doeth beare me wytnes and all the estate of the elders, of whom also I receyued letters vnto the brethren and wente to Damasco to byng them whiche were there, bound vnto Ierusalem, for to be punished.



¶ Yenne whiche be here present, partly by lynage brethren, and partly for your auncient yeares and dignitie, fathers, gyue care to me, whiles that I purge my selfe of those thynges, whereof I am falsely accused vnto you. As whā Paul had spokē these wordes in manier of a preamble, the multitude hearyng hym speake Hebrewe, made the more silence, whither it were because that euery man vnderstoode this language, or els because that all men beare more fauour to theyr owne countrey speache, then to any other. Than dyd Paul procede and goe furth in his tale in this wyse. To the entente that ye may perceyue me to haue committed nothing blasphemously, eyther agaynst this Iudaicall people, or agaynst Moyses lawe, or els agaynst the temple: I am a Jewe bozne, my father & my mother both Jewes, and bozne I was at Tarsus, a cite in Cilicia. But brought vp was I in this cite, at the secte of a man, that ye all knewe well inough, whose name was Samael, and euen from my chyldehood was I diligently instructed in the lawe of my countrey, earnestly bent to the honouring of the true God, in suche sorte as ye do to this presente tyme: insomuche that I, for the affection that I bare to the lawe, dyd persecute this doctryne of the ghospell, which I nowe professe, pursuyng suche as professed thesame, not to pryson and bondes only, but also to death, entendyng nothing els then persecution, with soze threatnynges, and sondry kyndes of death agaynst the professours of the ghospell, byndyng and castyng into pryson, both man and woman, that strycked to the sayed doctryne. And that I tell nothing otherwise then trueth, he can beare me wytnesse whiche was than the high priest and all the other auncientes with him, from whom I receyued letters and tooke my journey towardes Damasco, that I myght byng the prysoners from thence to Hierusalem, whiche professed Christes name, to the entente that they might be punished, accor dyng to the discrecion of the priestes and elders.

**The text.** ¶ And it fortunēd (as I made my journey, and was come nygh vnto Damasco) about none, suddenly there shone from heauen a great lyght rounde about me, and I fell vnto the perth, and I heard a voyce sayng vnto me. Saule, saule, why persecutest thou me? And I answered: what art thou Lord? And he saied vnto me: I am Iesus of Nazareth, whome thou persecutest. And they that were with me, sawe verpely a lyght and were a frayd but they heard not the voyce of hym that spake with me. And I sayed: what shall I do Lord? And the Lord sayed vnto me: aryse, and go into Damasco, and there it shall be tolde the of all thynges, whiche are appoynted for the to doe. And when I sawe nothing for the brightnesse of the lyght, I was led by the hande of them that were with me, and came into Damasco, And one Ananias a perfecte manne (and as pertainyng to the lawe,

hauyng

hauing good repoite of all the Jewes whiche dwelt there) came vnto me, and stood and sayed vnto me. Brother Saule, receyue thy syght. And the same houre I receyued my syght, and sawe him. And he sayed: the God of our fathers hath ordeyned the before, that thou shouldest knowe his wyll, and shouldest here the voyce of his mouth, for thou shalt be his witnesse vnto all men of those thynges whiche thou hast seene and heard. And nowe why tarrest thou? Arise. and be baptised, and washe awaye thy synnes in calling on the name of the Lorde.

This mynde dyd I than beare them, for none other cause, then for the affection that I had to the lawe, and to our religion, whiche I had receyued of my forefathers, whiche thyng is the occasion that ye nowe at this present are so muche agaynst me. Nowe wyll I tell you, by what occasyon I chaunged my mynde, whiche whan ye shall perceyue, perchaunce ye also wyll tyme your myndes. For it chaunced, whan as I went thither, and was almoste at Damasco, aboute hygh noone, sodaynly a great lyght compassed me about from heauen, wherewith strycken I was, and I fell downe to the grounde, and heard a voyce speake vnto me from heauen, saying: Saule, Saule, why dost thou persecute me? Vnto whome, whan I had made answer: What art thou lord: the voyce saied againe: I am Iesus of Nazareth whome thou pursuest. But my companions that were with me saw the light, and were sore afraied, as for the voyce that spake vnto me, they heard it not. Than sayed I: Lorde what is thy will that I should doe? The Lorde made answer agayne in this wyse: Arise and go to Damasco. There shall eche thyng that thou must doe, be tolde thee. And where myne eyes were so daseled with the brightnes of that lyght, that I could see nothyng at all, my felowes led me by the hande, vntyll I came to Damasco. There mette I with a good man, and one that for his byrght walkyng in the lawe, was also Godly, named Ananias, of whome all the Jewes that dwelt than at Damasco reported well. This Ananias standyng by me, sayed thus. Brother Saule receyue thy syght agayne. And I forthwith receyued my syght and sawe hym.

Than sayed he: The God of our fathers hath chosen, and ordeyned the for this ende, that thou shouldest knowe his will, and that thou shouldest see him, that is onely iuste: whiche iustifieth all thyng, and that thou shouldest heare the voyce of his mouth. For Iesus was in the same lyght, that daseled thyne eyes, and it was his voyce that thou dydest here, for because thou shalt bee wytnes vnto him before all menne, of those thynges, whiche thou hast seene and hearde, and now seeing this is the will of god, wherefore dost thou stay? Arise, and be christened, and washe awaye thy synnes, calling vnto his name, whom thou before hast persecuted.

¶ And it fortuned, that when I was come agayne to Hierusalem, and preyed in the temple, I was in a trance, & sawe him. saying vnto me: Make haste and get thee quickly out of Hierusalem: for they will not receyue thy witnes that thou bearest of me. And I sayed: Lorde, they knowe, that I pylsoned and bet in euery synagoge them that belued on thee. And when the blood of thy witnes Steuen was shed, I also stode by, and consented vnto his death, and heere the rayment of them that slew hym. And he sayed vnto me: Departe, for I wyll sende thee a farre hence vnto the Gentyles. The teste.

These thynges doen at Damasco, whan as I within thorte space after, had returned vnto Hierusalem, beeyng than a newe man, and was praying in

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the temple, rauished I was besydes my selfe, and Iesus I sawe which sayed vnto me: Wake haste, and get the spedely out of Hierusalem, for here will they not receyue thy testimony of me. Then answered I in this wyse: Lorde, I haue a good hope, that I shall doe good among this people, forasmuche as themselves knowe, that I for fauour that I dyd beare vnto the lawe, cruelly handled thy disciples, halyng into pryson as many as I coude take, & whyp- pyng them in all congregacions, that gaue credence vnto thy gospell. And yet was I not satisfied with this doyng. But whan the bloud of Steuen was shed, which by his death bare faithfull witnes of the, and with great boldnes and constancie, I also was by whan they stoned hym, & consented to the death of the innocent man, insomuch that I kepte theyr garmentes, which brought hym to the place of execution, and that fyrst began to cast stones at hym. And seying that euery man may well vnderstande by this, howe much affectionate I was once to wardes the lawe, they may now eryght well perceyue that I chaunged not myne intent without great causes, & many shall be founde, that will so muche the more gladly folowe myne ensample, the more they shall see that my zeale was to wardes this olde religion, for loue whereof I the more cruelly persecuted thynne. Whan I had this sayed, the Lord answered: Goe, I say, and do as I byd the, for nowe is tyme come, that the spreding of my gospell all the worlde abrode were begun. And for this ende haue I chosen the, that I may sende the from hence to far countreys among the Gentyles.

**The text.** They gaue hym audience vnto this worde, and then lysted vp their voyces, and sayed: awake with such a fellowe from the pearth: for it is not reason that he should liue. And as they cryed, and caste of the: clothes, & thurc dust in the ayre, the captayne commaunded hym to be brought into the castell, and bad that he shoulde be scourged, and to be examined, that he might knowe, wherefore they cryed so on hym. And whi they bound hym with thonges, Paul sayed vnto the Centurion that stood by hym: Is it lawfull for you to scourge a man that is a Roman, and vncōdemned? Whan the Centurion heard that, he wente and tolde the vpper captayne, saying: what intended thou to do? for this manne is a citizen of Tronic.

The Jewes had peaceably suffred Paul to speake his mynde, vntyll he spake those wordes, y<sup>e</sup> is (I will sende the to farre countreys among the Gentiles.) These wordes renewed euerones euery mans grieve, because that the Jewes beare great despite, and wunderfully abhorred the Gentiles: & for this cause diuerse of those also whiche despised not the ghospell, would in no wyse that the Gentyles should haue been made partakers of the gracious benefite that cummeth by the ghospell: or yf they nedes should be receyued, that than they should not be receyued, vnlesse they would be circumcised, as who should say, that a man might not be a good man & in the fauour of God, vnlesse he were a Jewe. Wherefore whan they heard that the Gentiles were preferred before the inhabitauntes of Hierusalem, with great clamour and noyse they interrupted Pauls tale, and sayed vnto the marcyall: Bidde this fellowe out of the worlde, for it is pirie that he leueth. And whan the Jewes by many tokens, bittered the outrageous grieve of theyr myndes, by crying, and casting of theyr garmentes, and finally by throwyng dust into the ayre, the marciall supposed that some haynous crime had been committed, by occasion whereof, all the people thus was stirred vp after so straunge a sorte: specially seying that through licence giuen by hym vnto Paul to tell his tale, there had come nought els, but moze inconuenience, commaunded his souldiers to byng Paul into



into the castell, and by waye of examination to whyppe hym, to the ende that by that meanes at the leste wise, they myght of his owne confession, get out of hym the cause, why the people tooke vp suche exclamacion agaynst him.

And whyles they at the commaundemente of the marciall, were in byndyng hym towarde his whyppanyng, Paul sayed vnto an vnder captayne standing by, whiche was appoynted to see hym examined with tourmentes: What, is it a thing lawfull for you to whyppe a Romaine, yea, and that before he be cast or founde guiltie of his trespass? Whiche woordes when the petie captaine heard, he spedely went vnto the marciall, and shewed hym what he had heard, saying: What intende ye to doe? For this man, whome ye haue commaunded to be whypped, is a citizen of Rome.

Then the hyper captayne came, and sayed vnto him: tell me, arte thou a Romaine? The text.  
He sayed: yea. And the captayne answered: with a great sum obtayned I this freedome. And Paul sayed: I was free borne. Then straightwaie they departed from hym whiche should haue examined hym. And the high Captayne also was afrayed, after he knewe that he was a Romaine, and because he had bounde hym.

But assone as the marciall heard this, he came to Paul hymselfe, and sayed vnto hym: Tell me is that same true, that my petie captayne hath certified me of? Art thou a citizen of Rome? And when Paul had affirmed that he was a citizen of Rome, the marciall answered: It is a great matter that thou speakest of. For it coste me a great some of money, before I could be franchised & made a citizen of Rome. Then sayed Paul: In this matter my chaunce was better, for I was borne citizen of Rome, and that lawfully, for my parentes before me were lyke wyse. Then furthwith those whiche were ready there to haue gotten out the truelyth of him by meane of tourmentes, departed from Paul. And the marciall also hymselfe feared of his owne part, after that he perceyued hym to be a citizen of Rome, because that he had bounde hym. So greatly was the name of the Romaines than feared.

On the morowe (because he would haue knowen the certaintie wherfore he was accused of the Jewes) he leused hym from his bandes, and commaunded the high priestes and all the counsell to come together, and he brought Paul forth, and set hym before them. The text.

The nexie daye the captayne being desyrous to knowe what the matter was, that the Jewes had accused hym, leused hym out of his bandes, & commaunded that the chiefe priestes should assentle togyther, and all the whole counsell lyke wyse, and furthe brought he Paul before them, that the matter myght be entreated by the heades without commocion of the multitude.

### The.xxiii. Chapter.

Paul behelde the counsell, and sayed: men and brethren I haue lyued in all good conscience before God vnyll this daye. And the hye priest Ananias commaunded them that shoulde by to smyte hym on the mouth. Then sayed Paul vnto hym: God shall smyte the thou paynted wall. And thou and iudge me after the lawe and commaunded me to be smitten contrary to the lawe? And they that stode by, said: reuilest thou Gods hye priest? Then sayed Paul: I wyl not brethren, that he was the hye priest. For it is wrytten: thou shalt not curse the ruler of the people. The text.

Then

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San Paul hauyng his eyes fixed and stedfastly set on the counsell, begon to speake in this wyse: I haue been conuersant in the sight of God, who onely geueth ryghtfull iudgement, vntyll this presente day, bearing my selfe vpryghtly and with a good conscience, in all matters.

Whan the high priest Ananias had heard hym so boldly speake, and so freely, howe that streyght wayes he declared and auouched himselfe to be gyltles, to the iudges re-

profe, and other his accusers, takyng the matter greuouly, that he had not reuerently spoken of hym, neyther that he any thyng cloked the matter, commaunded those that stode by, to buffet him on the face whyles he was speaking. This was it, that the lord had certified Paul of before, whan he sayed: They shall not receyue thy wytnesse of me. Than Paul on the one syde disdaining in his mynde at this iniury, whiche was neuer bled, no not in the iudgements of the heathen, and on the other syde certifying hym that he should be punished at Gods had afterwarde in time to come for such manifest tyranny, sayed vnto him: God shall smite the thou whire lined wall. Syttest thou in this wyse, that whan thou hast heard the matter, thou mayest geue sentence according as the lawe requireth, & commaundest thou me to bee smytten before thou hearest the matter, contrary to the lawe: whiche forbiddeth that any man should be punished, excepte he be lawfully convicted and cast. Than they whiche stode nexte vnto Paul, sayed vnto hym: Dost thou in this wyse reuyle Gods high priest? To suche extreme tyranny was than the priesthood of the Jewes come, that they claymed it as a thyng lawfull for them, against right and equitie, to do every man hurte, and yet would not they permit other men freely to speake. Whiche was an euident token y they? priesthood should not long continue, after it was come to the extremitie of all mischiefe. Than Paul, perceyning that he should nothing furder his cause vnder such a iudge, thought that best it was onely to seke occasion, howe that assembly might be dissolued. Wherfoze he answered: Brethren I was vncertayne that this mā was the high priest. Els I remembre well, that it is wrytten in the booke of Exodus: Thou shalt not speake euill by the prince or reuoler of the people. After he had with this answer, somewhat appeased these that warned hym thereof, he imagined some occasion, howe he myght auoyde the tumulte and murmuring of the people. For lawfull it is to boyde peryll by craft, wheras appereth no hope of profityng.

Sitten  
thou and  
iudged me?  
¶

The teste.

Whan Paul perceyued that the one parte were Saduceis and the other Phariseis, he cried out in the counsell. Men & brethren, I am a Pharisee the sone of a Pharisee. Of the hope & resurrection fro death, I am iudged. And whan he had so sayd, there arose a debate betwene the Phariseis & the Saduceis: and a multitude was deuyded. For the Saduceis say, y there is no resurrection, neyther aungell, nor spirit: but the Phariseis graunt both.

Wherfoze Paul, considering that in the congregation there were two sortes of men, the one Sadduceis, the other Phariseis, whiche agreed not one with an other, sayed with a loude voyce in audience of the counsell, so that every man might here him: Brethren I am a Pharisee, and my parentes were Phariseis, and I am arrayned, for because that I preache, that the dead shall aryse agayne. After he had thus sayed, there arose dissencion betwene the Phariseis, and the Sadduceis: And the multitude also that was presente seeing them at variaunce, varyed among themselves, and were of sundrye opinions

opinions and partes. For the Sadduceis, in as muche as they beleue that the soule dieth with the body, do neither allowe resurreccio, nor suppose that there is any spirite or aungell: The Phariseis on the other part beieue both that resurreccion shalbe, and that there be both Angelles and spirites. Wherefore the multitude with great clamour began to make trouble.

And there arose a great crye, and whan the Scribes which were of the Pharisees parte The terte. arose, they stroue saying: we finde no euill in this man: Though a spirite or an angel hath appered to him, let us not strue against God. And whan there arose great debate, the captayne (fearing lest Paul shoulde haue ben plucked a sundrie of them) commaunded the souldiers to geue downe, and to take him from among them, and to bring him into the caule.

In the meane space, certayne Scribes of the Phariseis secte, arose, and contended in the fauour of Paul, and sayed: We perceiue nothyng wherein this man hath transgressed. And yf that the holy ghoſt or an aungell hath spoken vnto him, it is not our parte to contend ne to strue with God: This they sayed, vpon the occasiō that Paul the day before, had shewed them, that the lord had appered vnto hym by a visiō in the temple. So muche doeth it auayle in cases already reuolued and determined, to be of this secte, or of that. But whan this dissencion increased more and more by reason that the Sadduceis cryed out so sore against the Phariseis, and the matter seemed lyke to growe to nothyng els, but to an extreme and deadly commociō, the marciall fearyng lest that Paul shoulde be plucked in piēces among them, commaunded the souldiers to go downe, and take Paul from the throng, and to bring hym into the castell agayne.

The night folowynge, God stood by him and sayed: be of good cheere Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnes also at Rome. The terte.

Then was it tyme, that God should somewhat coumforte hym, that so manfully had warranted for hym, saying that these troubles were so sore, and yet sorer were at hande. Wherefore the nexte night agayne, the Lord stood by hym, saying: Be of good courage Paul. These troubles shall not make an end of the, for the tyme of death is not yet come: but yet is it to come, that tuen as thou hast valiantly borne witnesse of me at Ierusalem, so shalt thou witnesse of me at Rome also. Thou hast doen thy parte in this cite, which is the chiefe in all Jewry, it remaineth nexte that thou do the same in Rome, which is the head cite of all the worlde.

And whan it was day, certayne of the Jewes gathered themselves together, and made a bove. saying that they would neither eate nor drinke, tyll they had killed Paul. They were more then fourtie men, which had made this conspiracion. And they came to the chiefe priēces & elders, and sayed: we haue bounde out selues w<sup>th</sup> a bove, that we will eate nothyng, but tyll we haue slayne Paul. Some therefore geue ye knowledg to the upper captayne and to the counsell, that he bring hym forth vnto vs to morowe, as though we would knowe some thyng, more perfectly of hym. But we (or euer he come herte) are ready to hyl hym. The terte.

But as soone as it was day, certayne Jewes made a conspiracion, and chused them selues to the deuyll and to damnacion, yf they did eether eate or drinke, before they had slayne Paul: so great malice had they conceiued agaynst hym. And it was no small nomb<sup>r</sup>, that had made this conspiracie, but they were aboue fourtie. These persons wente to the high priēces and elders, and shewed them theyr entente and purpose, saying: We haue moste depely

curied

## The paraphrase of Erasmus vpon

curſed our ſelues, to be perpetually damned in hell, if we either eate or drinke, before we ſhall haue ſlayne Paul. Nowe muſte ye lyke wyſe put vnto your helping handes to the furtheraunce of our request, that we maye the more eaſily bying to paſſe that thing, whiche we are all deſirous to doe. Sende ye woorde to the high marciall, both in your names, and alſo in the name of the whole counſell, that he bying Paul before you agayne, pretending that ye wyll enquire more diligently of hym, forasmuche as yeſterdaye ye could not, by reaſon of the cominocion. And we ſhall ſo prouyde, that he ſhall not come ſafely into the caſtell agayne, as he yeſterdaye dyd, but before he come to the place, where the counſell ſhal be kept, we wyll be ready to ſlay hym.

The ſerſe.

When Pauls ſpake ſonne heard of theſe laying maye, he wente, and entred into the caſtell and tolde Paul. And Paul called one of the vnder captaynes vnto him, & ſayed: Bying this young man vnto the high captayne, for he hath a certayne thyng to ſhewe him. And he toke hym, and brought him to the high captayne, and ſayed: Paul the priſonier called me vnto hym, and prayed me to bying this young man vnto the, which hath a certayne matter to ſhewe the. The hygh captayne toke hym by the hande, and wente with hym out of the waye, and aſked him, what is it that thou haſt to tell me? And he ſayed: the Jewes are determined to deſpise the ſh thou wouldeſt bying forth Paul to morowe into the counſell, as though they woulde enquire ſumwhat of hym more perfectly. But ſolowt not thou theſe mynre: for there lye in waye for him, of them, moe then ſometye men, which haue bound them ſelues with a vowe, that they will neither eate nor drinke, till they haue kylled hym, and nowe are they ready, and loke that thou wouldeſt promiſe. The hyper captayne then let the young man departe, and charged hym, ſaying: ſee thou tellit out to no man, that thou haſt ſhewed theſe thinges to me.

Whiche craftie trayne of ſo deadly daungier, after that a certayne young manne, newe vnto Paul by his ſiſters ſpde, had perceyued, he thought the matter woulde not be ſepte, but forthwith entred into the caſtell, and vntered vnto Paul, the daungier that was at hand. When Paul knewe of this he called one of the vnder captaynes vnto him, and ſayed: Bying this young man vnto the marciall, for a certayne matter he hath to diſcloſe to hym.

Then the Captayne toke the young manne, as he was deſired to doe, and led hym to the marciall, and ſayd: That ſame felowe Paul, which is in holde, deſyred me to bying this young man vnto you, and ſaid that he had a certayne matter, whiche he deſyred to talke with you of. Then the marciall toke the young man by the hande, and wente aſyde with him, and aſked: What is the matter that thou wouldeſt ſpeake with me. He answered. The Jewes haue conſpired the death of Paul, and haue thus agreed among themſelues, that as they wyll eurentate you, ſo bying Paul agayne before the counſell to morowe: vnder the pience, that they wyll more diligently make enquite of hym, forasmuche as yeſterdaye they could not well ſaye all that they woulde haue ſayed vnto hym. But they entend an other matter. Wherefore ye had nede to take hede: that ye do not vnawares graunt them theſe deſyres. For they haue laied theſe heades together and do vnterly purpoſe to deſtroy Paul, yea there be a boue ſowerty, that haue curſed theſelues depely, yf they eyther eate or drinke, before they haue ſlayne him. And euen nowe are they ready to comit this ſiniſt chiefe, and loke but for an anſwere of you. When the marciall had heard this, he let the young man departe charging him, that he ſhould tell no man, that he had vntered this matter vnto the marciall. For he was deſyous to ſaue Pauls lyfe, but yet ſo, that he myght auoyde the yll wyll of the Jewes.

The ſerſe.

And he called vnto hym, two perpe Captaynes, ſaying: make redye two hundred ſouldiers



souldiers to go to Cesarea, and horsemen three scoze and ten, and speare men two hundred, at the thirde houre of the nyght. And deliuer them becauses that they may let Paul on, and bring him safe vnto Felix the high deputy: and he wrote a letter after this manner. Claudius Albius vnto the moste mighty ruler Felix, sendeth greetynge. By whose maner was taken of the Jewes, and shoulde haue been kylled of them. Then came I with souldiers, and rescued him, and perceiued that he was a Roman. And when I would haue knowen the cause, wherefore they accused hym, I brought hym forth before the counsell. There perceiued I that he was accused of questions of the lawe. But was not giltye of any thyng woorthy of deathe or of bandes. And when it was shewed me howe that the Jewes layed waite there for hym, I sent hym away with a great wayle to the, and gaue commaundement to his accusers, that the synages, whiche they haue against hym, they should tell before thee: fare well.

Wherefore he called two of his pett Captaynes vnto hym, and sayed: Make ye redie of souldiers, two hundred foote men, and three scoze and ten horsemen, and two hundred spearemen, that may go to Cesarea, soone vpon the thirde houre of the nyght: prouyde also horses, that ye maye carry Paul safe to the president Felix: The cause of the marcyalles, so presse diligence, was not for this onely cause and purpose to saue a mannes lyfe (for he was not a man of any suche conscience) but his desyre was to be dispatched of Paul whome he neyther coulde defende or mainteyne against the sette malice of the whole counsell, nor yet durst commit him being a citizen of Rome, vnto theyr furiose handes. And therfore commaunded he that he should be had forth away by nyght, with a great bande of men, fearing lest that yf he had gone in the daye, or with a small company, the Jewes would haue taken him away in his iourney, and kylled him: and than the faulte should haue lycn on his necke, because it would haue been thought, that he had betrayed a citizen of Rome. And he sente also a letter vnto Felix, the trespas wherof foloweth. Claudius Albius vnto the moste woorthy president Felix, greetynge. The Jewes had layed handes on this man, and would haue slayne hym, butesse I, vpon knowlege that he was a citizen of Rome, had cummen with a bande of men, and taken him from them. And forasmuche as I was desirous to knowe the cause wherefore they accused hym, I brought him before theyr owne counsell. Whom I found to be clere without faulte, either woorthy deathe, or els wherefore he had deserued to be emprisoned, sayng that certayne questions of the Jewes lawe were layed to his charge, but nothyng els. As soone as I was certified, that the Jewes had appoynted to lye in waite for hym, I sent hym forthwith vnto you, admonysing the Jewes withall, whiche bee his accusers, that yf they haue any thyng to laye to his charge, they should take theyr iourney to pleade theyr matter before you. And thus fare ye well.

¶ When the souldiers (as it was commaunded them) took Paul, and brought him by night to Antipatras. On the morowe they left theyr horsemen to go with him, & returned vnto the castell. Whiche when they came vnto Cesarea (and deliuered the epistle to the deputy) presented Paul before him. When the deputy had red the letters, he asked of what countrey he was. And when he vnderstoode that he was of Cilicia, I will heare the same he) when thyne accusers are come also: and he commaunded hym to be kept in Herodes iudgement hall.

¶ Then the souldiers, accordyng as they were commaunded of the marshall, being charged with Paul, brought hym by night to Antipatras the cite.

The nexte daie forasmuche as Cesarea was not sette of, and they supposed then that there was no great daungier to be feared, the footemen returned to Hierusalem into the castell agayne, and the horsemen wente with Paul vnto Cesarea.

## The paraphrase of Erasmus vpon

Cesarea. Whither after they were come, and had deliuered the letter vnto the president, they brought Paul also before him. And when the president had perused the letters, he asked Paul of what prouince he was. When Paul answered that he was a Cilician borne: I will here the, (saied he,) when thy accusers are presente. And so commaunded that he should be kepte in Herodes Iudgement hall.

## The xiiii. Chapter.

The texts.

¶ After foure dayes, Ananias the high priest descended with the elders, and with a certayne oratour named Tertullus, whiche was tourmed the deuote agaynst tye Paul. And when Paul was called forth, Tertullus began to accuse him, saying: Seeing that we lye in great quietnesse by the meane of the, and that many good thynges are doen vnto this nacion, through thy prouidence, that alioise we tuer, and in all places, moſte noble Felix, with all thanks. Notwithstanding, that I be not tedious vnto the, I pray the, that thou wouldest heare vs of thy cunſell, a fewe wordes. For we haue found this man, a perillous felowe, and a mouer of debate vnto all the Jewes, in the whole world, and a mapetrine of ſedition, of the ſect of the Nazarenes, whiche hath alſo enforced to pollute the temple. Whom we toke, and would haue iudged him according to the law: but the high captaine Eliſas, came vpon vs, and with great violence toke him awaye out of our handes, commaunding his accuſers to come vnto the. Of whom thou mayeſt (if thou wilt enquire) knowe the certayntie of all theſe thynges, whereof we accuſe him: The Jewes Iphigene affirmed, ſaying: that theſe thynges were true.



Then within fyue dayes after, Ananias whiche was then the high pteſte, and certayne other elders, came downe to Cesarea: hauing in their traine a certayne oratour named Tertullus, whiche ſhould pleade this matter. So earneſtly were they ſet to ſlay Paul. Whiche men after they had ſpoken with the presidente, and had requyred that the priſoner myght be broughte ſoozt, Felix commaunded Paul to be called forth and to appeere.

¶ Then Tertullus, being but a ſlentle and a baſe defendour or protectour of an euill cauſe, beganne in this wyſe to accuſe Paul: Where as we maye thanke you that all matters haue been quiet and peaceable among vs this long ſpace, and many dyuerſe and ſoondy thynges are ryght well gouerned in our common weale by your wyſedome, we at all tymes and in all places knowelege and ſette forth this your goodneſſe towarde vs, moſte noble captayne Felix, and nowe therefore, doe rendre vnto you moſte hertly thanks. And this your redynes of right gentle herte towarde our nacion, putterh vs in great hope and confidence, that ye wyll conſider the tranquillitie of our countrey, as concernyng this cauſe alſo, whiche we nowe bring before you. But leſt that I ſhould detain, & kepe you awaye from your ſobadry and weightie affayres with ouer long a proceſſe or circumſtaunce of wordes, I ſhall deſyre you, as your accuſtomed gentleneſſe is, to heere vs ſpeake our myndes in fewe wordes. We haue perceyued this man to bee a deadly enemy to our countrey, ſo: as muche as he hath ſette debate betwene the Jewes, not only thoſe that inhabite Syria, but the others alſo in all countreys through the world, whereſoeuer is any reſort of Jewes, making himſelfe the bringer in of a new ſecte, which is called y Nazarenes. And not contented with this,

he was not afrayed to cum to Hierusalem, and bypnyng into the temple men that were not circumcised, sticked not to prophane & suspende our temple, who we tooke with the dede doyng, and would haue iudged accordyng to our lawe, but Lysias the high marciall, came with a great bande of men, and tooke hym out of our handes, leaupng the examynacion of the matter vnto you, and willed his accusers to cum befoze you: so that the marciall hymselfe canne testify vnto you, that these matters are true, which we laye to his charge. In this wyse this slender and lypng oratour sayed: and the Jewes that were presente at this accusacion, affirmed that it was euen so, as Tertullus had sayed.

Then Paule (after that the debytie hymselfe had bekened vnto hym, that he should speake) answered: With a more quiet mynde do I answer for my selfe, for as muche as I vnderstande, that thou hast bene of many yeaeres a iudge vnto this people: because that thou mayst knowe, that there are yet but twelue daies sence I went by to Hierusalem for to worshippe, and yett neyther found me in the temple disputyng with any man, neyther caryng up the people, neyther in the Synagoges, nor in the cite. Neither can they proue the thynges wherof they accuse me.

The text.

Then after this, Paule whan the presidente by his bekenyng had willed him to make answer for hymselfe, began to defende his owne patte in this wyse: I shall with a great dele the more quiet mynde answer for my selfe, for asmuche as I knowe that ye haue bene of many yetes enbuisied among this people: and that by reason of decylyng matiers belongyng to the Jewes, ye are not ignoraunt of our lawes. And the later that this matter hath been doon wherof these men accuse me, so muche the more certaynlye maye ye, by enquirie, knowe it, for it is yet but twelue dayes sence that I accordyng to the custome of the Jewyshe religion, came by to Hierusalem, there to make my prayers, and to purifie my selfe, after I had taken on me a vowe accordyng to the solenne maner and fasshion of the Jewes. If ye call this violatyng or pollutyng of the temple, I knowlege my faulte and offence. Neyther founde they me in the temple disputyng with any man, neyther making y people to flocke together, no nor in the Synagoges, nor yet in any place of the cite. Neither can they helpe proue by any reason, such faultes as they laye vnto my charge.

But this I confesse vnto the, that after the way (whiche they call heresy) so to worshippe the God of my fathers, beleupng all thynges whiche are wrytten in the lawe and the prophetes, and haue hope towarde God, that the same resurrection of the dead (whiche they themselves loke for also) shal be borne of iustice and vniuersall. And therfore study I to haue alway a cleare conscience towarde God, and towarde man.

The text.

As for that poynt whiche they laye vnto me, concernyng the secte of the Pharisees, I wyl not denye that that is true. And yett myne accusers haue nothing to doe therewith, forsomuch as the Jewes haue not condemned that secte, and agayne I am not the autour therof. But if ye bee despyous to heare what secte I professe, I wyl shewe you: I doe accordyng to the tradicion of y Pharisees, and theyr secte, worship the god, that is commonly worshipped in my countrey, and am not autour of any newe religion, but kepe those thynges, y I haue receyued of my forefathers dyligentlye, beleupng all thynges to be true, that are wrytten in the lawe, and in the prophetes, whiche thynges all for the moste parte, inasmuche as god, like as he promised, hath now fulfilled, I doe fully beleue that those thynges also wyl cum to passe, whiche he hath promised for to cum, that is to say, that the deade shal ryse againe in tyme to cum, as well the badde as the good: the good to receyue gloriously lyfe euerlasting, the badde to euerlastyng punishment. These thynges am not I in a waue.

Beleupng  
all thynges  
whiche are  
wrytten in  
the lawe and  
the prophetes.

## The paraphrase of Erasmus vpon

ryng belcfe of, but so earnestly I am perswaded in the, that for asmuche as I knowe that in tyme to cumme, I shall appeare before god in þ place of iudgement, & shalbe rewarded accorðyng to my dedes, I endeuoure my selfe earnestly, so to lyue, that I in nothing offend the lawe of God: but that I may haue a pure and a clere conscience, not onely in þ sight of god, which examyneth mans herte, but also in the syght of man. And this haue I dyligently obserued & folowed, euen vntil this day. And therfore haue they nothing whereof to accuse me as touchyng my lyfe that is past, whereby that suche matiers as they laye vnto my charge, maye appere the moze probably to be true.

**The texe** But after many yeares, I came and brought almes to my people, and offerpnces, in the whiche they founde me purified in the temple, neyther with multitude, nor yet with quietnesse. Howbeit there were certayne Jewes out of Asia whiche ought to be here present before thee, & accuse me, if they had ought agaynst me: or els let these same here saye, if they haue founde any euill doyng in me, whyle I stand here in the counsel, excepte it be for this one voyce, that I cryed standyng among them: of þ resurrection from deathe, am I iudged of you this daye.

For whan I had lyued vpyght without faulte many yeares, at the laste came I to Hierusalem, there to make deliuey of certayn money which I had gathered in Asia, to helpe the poore & nedye folkes in my countrey. If this be þ parte of a malefactour, for to helpe my poore countreyemen, bestowyng on the my benefite, I wyll acknowledge that, that they laye to my charge. And in the meane tyme, lest that they, whiche sought occasion, might make any trouble or busynesse, I shaued my heade, and so went into the temple, and was purified with accustomed ceremonies, doyng nothing whereby anye trouble or busynesse might arysse. For I began no new thing, but þ same ceremonies bled I, that all the whole countrey bleseth. But þ commocion that was made, was repled vp by certayn Jewes of Asia, whom it had been expedient to haue been present at the debating and triall herof, forasmuche as thei are þ woorkers of this matter, and that they shoulde accuse me if they had any thyng to laye to my charge.

But it is a great suspeccon, that they haue smal confidence in theyr cause forasmuche as thei absent themselves from this iudgement, perceiuyng that the matter is pleaded before you whiche are the presidentes here. If I had offended, I myght haue bene conuicted by the, or els quitte by them. Albeit I feare no manne, what euer he be that accuseth me. Yea let them themselves whiche are here present, speake: seing that I stand here before the counsel, if they haue seen me do any thing otherwise, then is lawfull before god, and standyng with the lawe. For it is lawfull where iudgement is kepte accorðyng to the law, both for the plaintie to laie to the charge of the transgressour, and for the defendaut to be his owne man of lawe, or proctoure.

But I knowe thei haue nothing against me, excepte thei will laie these wordes in my teathe, whiche I with a loud voyce spake: that I was a pharisee, & that I was for this poynte accused, because I preached resurrection of the dead, agayne vnto lyfe: whiche wordes I sayed, forasmuche as standyng as I dyd among them, and permitted of the marcial to vtter my mynde, I saw nothing doen vpyghtly by lawe, but all to passe vpon playne hatred and malice. And whan I had so sayed, they contended betwene themselves, vntyl that the marcial tooke me out of theyr handes. I spake nothyng but the tructh, and mete  
it was



it was that the multitude should knowe wherefoze I was endaungered befoze the council: forasmuche as I sawe there was no helpe to be looked for, at the handes of the chiefe rewlars.

Whan Felix hearde these thynges, he deferred them, for he knewe veray wel of þ waye, and sayed: whan Lysias the capteyne is cum downe, I wyll knowe the vtrmoste of your matier. And commaunded an vnder capitaine to kepe Paul, and to lette hym haue resse, that he should forbid none of his acquayntaunce to ministe vnto him, or to cum vnto him.

The text.

Whan Felix had hearde this, because he was wel acquainted with the secte of the Pharisees which Paul professed, he mynded to deferre the examynacion of the matier, vntil an other tyme, and sayed: forasmuche as Lysias knoweth al this whole matier how it standeth, whan he cummeth hyther, I wil heere you. And than gaue he commaundement vnto his vnder capteyne, that he should in the meane season kepe hym in warde, but yet so, that he might be gentely ordeied, and that he myght dyuerse tymes be at lyberty, and that his familiars might freely repaie vnto hym, and byng hym suche thynges as he lacked.

And after certayne daies, when Felix came w his wyfe Drusilla (which was a Jewesse) he called furthe Paul, & hearde hym of the saythe, whiche is toward Christ. And as he preached of rightwysnes, temperaunce, and iudgement to cum, Felix trembled & answered: So thy waye for this tyme: whan I haue a conuenient season, I wyll sende for the. He hoped also, þ money should haue been geuen him of Paul, that he might leaue hym: wherefoze he calid hym þ oftener, & communed with hym. But after two yeres, Festus Porcius came into Felix toun. And Felix willing to shewe þ Jewes a pleasure, lette Paul in prison bound.

The text.

And whan a good sorte of dayes were past, Felix came to Cesarea w his wyfe Drusilla, whiche was a Jewe boine, and than sent he for Paul, beyng desirous to haue farther knowledge of him, as concerning þ sect that he professed. Than Paul opened vnto hym the way to saluacion by þ gospel, which thing he befoze had not spoken of, and how that saluacion was not obteyned by obseruing of Moyses lawe, as the Jewes supposed, but by beleuyng in Iesus Christe, whome beyng so many hundreth yeres looked for, the Jewes had crucyfied: and that by baptisme, all synnes committed by the whole tyme & course of mannes lyfe befoze, were at once washed awaie, so that suche as were regenerate in Christ, should lyue sincerely and holyly, accoording to the reule of þ gospell, from thence forth, vntyll suche tyme that the same Iesus, whiche hath geuen hymself for the redemption of manne, dyd gloziously retorne in syght of all menne, with the power of his father, to iudge the quicke & the dead. Whan as Paul had talked on this wyse at large of suche matters as these be, that is to wete, of the gracious fauour of god, that man cummeth to through saythe of euangelical iustice, of temperaunce, and sobernesse of þ spiritual life, and of the latter iudgement, that no manne coulde escape, Felix was afrayed, and forasmuche moued therewith, not that he forthwith dyd acquite Paul (for he feared the Jewes, whome he knewe dyd deadly hate hym) but that Paul was for the meane space kepte in holde after a gentle sorte, vntill that he myght haue occasion to deliuer hym.

There was an other matier also, that caused hym not streight wayes to quitte hym, for he trusted that Paul woulde geue hym some readye money, that he myght be deliuered. And for this cause did he often sende for Paul, and communed wyth hym, that he myght geue hym occasion to profer him money, that he vpon familiar acquayntaunce and gentyll entertaynement of þ president,

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myght put awaye shamefastenes, whiche he thought dyd stape Paul, that he durst not profer money. For the Emperours lawes doe punyſhe the iudge, that suffereth a malefactor to escape by bybety. In the meane tyme, whan Paule continued two yeares at Cesarea, the Emperoure Nero sent a certaine man named Porcius Festus to succede Felix in the roume. And than had he a good occasion to dimiſſe Paul. But he thought he woulde not departe from his prouynce with mennes displeasures, and willing rather to ſhewe þ̄ Jewes a pleasure, then with an vpyght conſcience to deliuer an innocēt, he leſt Paul bound. So harde a matter is it for the great men and rewlars of the world, to behaue themſelues in all matters vpyghtly.

### The. xlv. Chapter

**The text.** Whan Festus had receiued the office, after thre daies, he aſcended from Cesarea vnto Jeruſalem. Than enformed him the high priettes and the chief of the Jewes, of Paule. And thei beſought him and deſired fauour agaynſt hym, that he would ſend for him to Jeruſalem, and thei loide awaite for hym in the way, to kil him. Festus answered, þ̄ Paul ſhoulde be kepte at Cesarea, but that hymſelfe woulde ſhortly departe thither, let them therefoze (ſayd he) which among you are able, cum doune with vs, & accuſe him, if there be any fault in the man.



**W**ithin thre dayes after Festus came to his prouynce, he went from Cesarea to Jeruſalem. But whan the Jewes hearde tell, þ̄ a newe preſident was cum, they malice was newly kyndled agayne. For byanby the high priettes and chief rewlars of the Jewes came vnto him, and deſired his fauour ȳ it myght pleaſe him to ſende for Paul to Jeruſalem, ſoasmuche as it was not ſo commodious to haue the matter pleaded at Cesarea. For they truſted, that the preſident (which, by reaſon that he late came into that prouynce, was ignoraunt of thoſe thinges, that had been doen) woulde ſoone in this ſo ſmall a matter, ſhewe them fauour. But the Jewes were at this point, that if Festus had graunted them they request, they woulde haue layed watche, and haue ſlayne Paul by the waie. But Festus being moze indyfferent then they woulde he ſhoulde haue been, made aunſweres: that Paule ſhoulde remayne in cuſtodye at Cesarea, and that he wythin ſelue dayes, woulde repayze thither, and heare they matter. Wherefoze, ſayed he, if there be any among you that be mete men to ſolowe this matter, leat them go with me downe to Cesarea, there ſhall he be arrayned befoze you. And yf this man that you ſpeake of, be gilty, thei maye accuſe hym.

And they  
layd awaite  
for hym on  
the waye to  
kil hym.

**The text.** Whan he had taried there among them more then ten daies, he went down vnto Cesarea, and the nexte day ſate down in the iudgement ſeate, & commaunded Paul to be brought, whiche whan he was cum, the Jewes whiche were cumme from Jeruſalem, ſtoode about hym: and layde many & greuous complayntes agaynſt Paule which they could not proue, as long as he answered for hym ſelfe, that he had nether agaynſt the lawe of the Jewes nether agaynſt the temple, nor yet agaynſt Ceſar, offended any thyng at al.

And whan he had continued there among them moze then ten daies, he went to Cesarea. And the nexte day he ſat in the place of Iudgement, and commaunded Paul to be brought befoze him. And after that he was brought forth, the Jewes, whiche came from Jeruſalem, ſtoode rounde about him, laying many and ſoze matters to his charge, but none of them wer they hable to proue: for Paul answered for hymſelfe, and euidently declared, that he had nether offended the Jewes lawe, ſoasmuche as he had diligently kepte it, nether yet had prophaned

prophaned or suspended the church, saying that he had purely and peaceably been conuersant therein, nor had offended agaynst the emperor at any tyme.

Festus willing to doe the Jewes a pleasure, answered Paul, and sayd: Wylte thou go vnto Iherusalem, and there be iudged of these thynges before me? Tha sayd Paul: I stand at Cæsars iudgement seate, where I ought to be iudged. To the Jewes haue I no harme don, as thou very well knoweste. If I haue hurte them, or committed any thyng worthy of death, I refuse not to dye, yf none of these thynges are, wherof they accuse me, no man maye deliuer me to them. I appeale vnto Cæsar. Than spake Festus with deliberacion, and answered: Thou hast appealed vnto Cæsar: vnto Cæsar wylte thou goe.

But whan Festus perceyued on thone part the innocencie of Paul, and on the other, the hatred that the Jewes bare agaynst Paul, whiche neuer would bee satisfied, endeavouring himself so to gratifye the Jewes, that he myght seme yet to doe the partye whiche was accused no wrong, sayde vnto Paul: Wylte thou go to Iherusalem and there be iudged before me? For he supposed that this would please the Jewes well, forasmuche as it was theyr owne request before. Than Paul being assured of thyntent of the Jewes, made answer: I see no cause whetefore this matter should be dyfferred vntill an other tyme, for there is no let, but that euen here I may be eýther quit, or cast: I am attained nowe at the barre before the emperorous officer, in this citie of Cæsarea, & here nedes muste I receiue my iudgement. I haue don the Jewes no hurt or iniurie, as you your selfe know right wel. But yf that I haue noted them in any thing, or haue committed any thyng wherby I haue deserued deathe, I am well content to dye. But yf al those thynges, which these men haue lated to my charge, be false, it is not the parte of a Iudge contrarie to ryght and iustice, to permitte them to handle me, according as they of conceyued malice and hatred, would desyre to doe. For the iudge can not for sauour of any person, condemne a man that is attained, and I appeale to the emperor. Than Festus after that he had communicacion with þ council of the Jewes, made answer vnto Paul: Seing that thou hast appealed to the Emperour, to the Emperour wylte thou goe. For the Jewes were better content þ Paul should be sente to the emperor, then that he should be quit: for they trusted that some thyng woulde chaunce wherby they at the last myght ryd him out of þ waite.

And after a certayne dayes, kynge Agryppa and Bernice came vnto Cæsarea to salute Festus. And whan they had been there a good season, Festus rehearsed Pauls cause vnto the kynge, saying: there is a certayne man leste in prison of Felix, aboute whome whan I came to Iherusalem, the hye priestes and elders of the Jewes enformed me, and desired to haue iudgement agaynst him. To whome I answered: It is not the maner of the Romanes, for sauour to deliuer any man, that he should petyche, before that he whiche is accused, haue the accusers before him: & haue licence to answer for hymself, concerning þ crime layed agaynst hym. Therefore, whan they were come hyther together, without anye delaye, on þ morowe I sate to geue iudgement, & commaunded the man to be brought furth. Agaynst whom, whan the accusers stode by, they brought none accusacion of such thynges as I supposed: but had certayne questions agaynst hym of theyr owne suspencion and of one Iesus whiche was dead, whom Paul affirmed to be aloue. And because I doubted of suche maner of questions, I asked hym, whether he would go to Iherusalem, and there be iudged of these matters. But whan Paul had appealed to be kept vnto the knowlege of Cæsar, I commaunded hym to be kept till I myght send hym to Cæsar.

In the meane space within a fewe dayes, kynge Agryppa, which had succeeded Herode his father in the kyngdom, whom the Angel of god had stricken, came to Cæsarea with his wyfe Bernice, to salute and to welcome the newe president Festus. And when they had continued there a good sorte of dayes, Festus by occasion rehearsed vnto the kynge, Pauls matter. in this wyse: Felix which

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was my predecessor, hath left here a certain man in holde, whome the high priestes and chief rulers of the Jewes complayned on, whan I was at Hierusalem, and desyzed me for theyr sakes to geue sentence agaynst him. Vnto whom I made answer, y<sup>e</sup> the Romaynes wer not accustomed to geue sentence of death on any man for fauour of any persō, befoze that his accusers appeared, & gaue sufficient euidence agaynst him, and he had liberty to answer to such thinges, as shoulde be layd agaynst hym. And soe whan his accusers were cumme hyther, I without any delaye, saue the nexte day in iudgement, and willed the prisoner that was accused, to appeare befoze me. And whan as his accusers came forth, they laied no such matters to his charge, as I thought they would haue doen, but certaine questions demaunded they of hym, concernynge theyr owne supersticion, and layde to his charge, that he should asseyne one Iesus, which was dead, to be arisen from death to lyfe agayn, and that he also is now alpyce. But I perceyving that it was the lesse parte of myne offyce, to make enquirie of suche questions, nether wel knowing what I might saye in y<sup>e</sup> matter, asked hym whether that he wer willing to go to Hierusalem, and there to stande to iudgement, as concernynge those thynges that were layd vnto hym, forasmuche as the priestes, Scribes and Phariseis knew better how the matter stood, then I. But whan as Paul had refused that, and appealed to Cesar, in wyl to be arrayned befoze him, I commaunded y<sup>e</sup> he in the meane space should be kept in custodie, vntil such time y<sup>e</sup> I myght haue occasiō to send him to Cesar.

The text.

Agrippa sayde vnto Festus: I would also heare the man my self. To morow (sayd he) thou shalt heare him. And on the morow whan Agrippa was cumme & Bernice with great pompe and were entred into the counceill house, with the captaynes & chief men of the cite, at Festus commaundement was Paul brought forth. And Festus sayde: kyng Agrippa, and all ye men which are here present with vs, ye se this man, about whom al the multitude of the Jewes haue entreated me, both at Hierusalem and also here, cryng that he ought not to lyue any longer. Yet found I nothing worthe of death y<sup>e</sup> he had committid. Accused theles, sayng that he hath appealed to Cesar. I haue no certaine thyng to write vnto my lord. Wherefore, I haue brought hym vnto you, and specially vnto the, O kyng Agrippa, that after examynacion had, I myght haue sumwhat to write. For me thinketh it unreasonable for to sende a prisoner, and not to shewe the causes whiche are layd agaynst hym.

Whan Agrippa had heard this, he saide vnto Festus: I haue of late heard much speakynge of that same Iesus, and of his disciples, and therfoze would I my self heare that felowe befoze he goe to Cesar. Than saied Festus: To morowe shall you heare hym. The nexte day, after y<sup>e</sup> Agrippa and his wyfe Bernice had with much pompe and a great trayne, entred with the captaynes and the chiefe of the cite into the common hall, Festus commaunded Paul to be brought befoze him. Than Festus, lest y<sup>e</sup> he should seme to haue brought furth Paul onely to get fauour of the kyng, spake in this wise: kyng Agrippa, and you all that are here present, ye se the man, whom al the Jewes haue complayned on to me, as well at Hierusalem, as here also in this cite, & haue with great clamour cried, that it was pittie of his life. But I haue made enquirie, and can not see that he hath any waie deserued deathe. Albeit forasmuche as he hath of his owne free wil appealed to the Emperour, I am in full mynd to send hym thither. And yet I cannot wel tell, what I maye certifye vnto his maiestie in wrytyng. Wherefoze I haue here brought him furth befoze you, and especially befoze you, kyng Agrippa, that we may examyne him, and to haue sumwhat to wryte. For me thinketh it standeth with no reason, to sende a prisoner and not to shewe withal what is laide to his charge.

The



## The.xxvi.Chapter.

The text.

Agrippa sayed vnto Paul: thou art permitted to speake for thy selfe. Then Paul stretched forth the hande and answered for hymselfe. I thinke my selfe happy kyng Agryppa, because Ishal this day aunswere before the, of al þ thynges wherof I am accused of þ Jewes: namely, because thou art expert in al customes and questions, which are among the Jewes. Wherefore I beseeche the to heare me paicently.



Then kyng Agryppa turned hymselfe to Paul, who stood before hym bounde, and said: Thou haste pardō to speake for thy selfe, yf thou haue any thyng to saye in thine owne defence. And forthwith Paul holdyng vp his hande, began to defende hymselfe in this wyse: It maketh not a litle matter in my opynyon, O kyng Agrippa, before what iudge, a man that is indicted, pleaderh his cause. For he whose confidence is wholly in his owne innocencie, despyeth nothyng moze, the to haue such a iudge, that eyther knoweth his cause very well already, or els can soone perceyue it. For if the iudge bee ignoraunt of the matter, he that pleaderh it, shal in vayne go about to set it furth in fyne paynted termes. And therefore, althoughe the Jewes haue layed diuers trespasses to my charge, yet I thinke my selfe happy for thys cause, y Ishal this day pleade this matter before you, whiche know ryghtwel the customes, and ordre, and also the doubtful questions and poyntes that concerne the lawe of the Jewes. Wherefore I wyl desyre you to heare me paicently.

My living that I haue led of a chyld (whiche was at the fyrste among myne owne nation at Iherusalem) knowe al the Jewes, whiche knewe me from the begynnyng, yf they would testifie. For after þ moſte strengthe secte of our religion, I liued a Pharise. And now I stand and am iudged for the hope of the promyse, made of God vnto our fathers, vnto which promyse our twelue tribes (instantly seruing God day and nyght) doe hope to cum. For which hopes sake, kyng Agryppa, I am accused of the Jewes:

The text.

Fyrst and for moſte where as they laye vnto my charge, that I haue trespassed agaynst the lawe, howe false that is, al my whole lyfe, which I haue hytherto led shal declare. For althoughe I was bozne at Tarsus, yet haue I euen from my chyldhode, been brought vp among the Jewes at Iherusalem, where I diligently applyed the lawe at the secte of Samael. So that the Jewes knowe well y enough, how sincerely and godly I dyd lede my lyfe among my countrey men, and in the moſte royal cite, for they knewe me many yeres agoe, sence y I was fyrste conuersaunt at Iherusalem, yf they would speake, as they knowe it to bee true in dede. For I did not onely kepe the Jewes religion diligently, but I professed that secte also whiche excelleth the reste, bothe in obseruyng the religion, and also in moſte perfecte knowledge of the lawe: that ys to saye, the secte of the Phariseis. And it is a thyng doen without al shame, to accuse me that I am not a Iewe, seeyng that I was, and euen yet at this present also am a Pharisee by profession, as who say, that any man could denye him to be a Iewe, that is bozne at Iherusalem. For among the Jewes, the secte of the Phariseis especially doeth beleue, that the bodies shal arise againe, and that euery manne shalbe rewarded accordyng to his liuyng and dedes that he did here in this world. Neyther haue I at any tyme, thronken from the Phariseis secte: for euen now am I here arrayned, because I beleue that they shalbe in a great felicitie, that haue here liued well, accordyng as god made promyse to our forefathers.

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But if it be a faulte to looke for that, that god promysed to them that wurshyp hym, not I onely, but many one moe than I, are in the same faulte. For why do the twelue trybes of our countreie wurshyp god daye and nyght, but onely for because they trust that they shall come to this blisse, which he hath promysed: And therefore scarcely is he worthe to be called a Jewe, whiche trusteth not to that, that God hath promysed, And yet, O kyng, Agrippa, for this cause chiefly that I so beleue, I am nowe endicted here of the Jewes.

**The text.** Why should it be thought a thyng incredible vnto you, that GOD should raise agayne the dead? I also verely thought in my selfe, that I ought to doe many thynges contrary, cleane againste the name of Iesus of Nazareth: which thyng I also did at Ierusalem. And many of the sainctes did I shut vp in prison, and had receyued authoritie of the hye priestes. And whan they were put to death, I gaue the sentence. And I punished them oft in euery synagoge, and compelled them to blaspheme: and was yet more mad vpon them, and persecuted them, euen vnto straunge cities. Aboute which thynges as I went to Damasco, with authoritie and licence of the hye priestes, euen at mydday, (O kyng) I sawe in the waye a lyght from heauen, aboute the bryghtnes of the Sunne shyne round about me & them whiche ioyned with me.

I knowe many wyl thynke it a thyng impossible, yf a man should affirme that the bodye, whan it is once dead and putrified, shoulde aryse agayne. But many thynges seme to menne impossible, whiche afterwarde yet they fynde true. If a manne should saye that one manne might raise an other from death to life, he myght iustely seme to speake a thing impossible, and y not without a cause.

But wherefore should you thynke it impossible, that god, whiche is hable to doe whatsoeuer shal please hym, shoulde raise the dead to lyfe agayne? Can not he, whiche gaue euery manne lyfe, restore to life whome shal please him? Shal we thynke him to be a lyar, or breakyng promyse in that whiche he hath made? Yea I my selfe haue supposed thynges to be impossible whiche I afterwarde proued true: and thynges to bee contrarie to our lawe, and vngodlye, whiche I tried afterwarde to bee the principall poyntes of perfect godlynes and religion. In somuche, that once I was of the same mynde towarde the discyples of Iesus of Nazareth, that the Jewes are nowe towarde me: for I stryued with al my power againste thaduauncyng of his name, and thought that I did woderfull godly, whan that I persecuted those, that professed him, to the vttermoste y I coude: and so did I euen at Ierusalem. For many holy men did I caste into prysen, haupyng a comyssion of the high priestes so to doe, and pronounced y sentence of death agaynst them, whan they should suffre. And I punished them not onely at Ierusalem, but in al Synagogues, where soeuer I could heare of the in any assemblee, purposing earnestly to bring them by veracion, once to such a poynte, as to make them to speake in dispite of that moste blessed name, lyke as I my selfe did in those dayes. Neyther was I thus contented, but more madly raged agaynst them, in somuche that I rode to forrein cities, and suche as were farre from Ierusalem, to thentent that I myght punnysh suche as professed his name. And vpon a tyme whan I was most sette and bent to this cruell busynesse, whiche I dyd not yet of malice, but onely of zele that I bare to the lawe of my countreie, and in this mynde tooke my iourneye towarde Damasco, being supported with authoritie of the high priestes, euen at mydde daye, O kyng Agrippa, I sawe a certayne light, whiche was muche clerer then the bryghtnesse of the Sunne, sodainlye to shine from heauen. And it shyned round aboute me, and those that were with me.

¶ When we were all fallen to the earth, I heard a voyce speaking unto me, and saying in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to fight against the prickles. And I sayde: who art thou lord? And he sayde: I am Iesus whom thou persecutest, but rise and stande upon thy feete: for I have appered unto thee for this purpose, to make thee a minister, and a witnesse of these thinges, which thou hast seen, and of those thinges in the which I will appere unto thee, deliuering thee from the people, and from the Gentyles, unto whom now I sende thee, to open their eyes, that they may be turned from darkenes to light, and from the power of Sathan unto God, that they may receiue forgiveness of sinnes, and inheritance among them, which are sanctified by faith that is toward me.

And when we all, being amazed by reason of the brightnesse of the light, had fallen downe on the ground, I heard a voyce speake unto me, that sayd in the Hebrew tong: Saul, Saul, why dost thou persecute me? It is hard for thee to wynche agaynst the prick. Then answered I: what arte thou lord? Then spake he agayne, and sayed: I am Iesus of Nazareth whom thou persecutest. But arise, and stande upon thy feete. Therfore haue I stricken thee downe, being a persecutour, that I may set thee on thy feete againe, a preacher of my name. For I haue now appered unto thee to this ende, that being chosen by me, thou mayest beare witnesse of me, and execute such thinges, as thou hast seene, and others that I hereafter by vision, shall shew unto thee. In all which thinges will I be thy defendour, and deliuer thee from the people, and from the barbarous nations of the heathen that beseege thee, whither I will now send thee in legation, that like as thou art, by deliuerance of thyne errour made of a blinde man, perfect in sight: so thou mayest by preaching the true worde of my gospell, open their eyes, that from synne and ignorance, which they haue been hitherto holden in, they likewise may be conuerted to the light of my gospell: and that such as haue been heretofore geuen to ydolatrie, and by reason thereof haue become subiectes unto Sathan, may be made the seruantes of god, who is lord of all thinges: and they that hitherto haue been defiled with all kinde of filthinesse, now through faith, and credence giuing to my gospell, may freely obtayne remission of all sinnes: and such as hitherto haue been called not an electe people, but separated from God, and deuised from all the company of good men, may now haue parte among them that be sanctified, not by circumcision, or obseruing of the lawe, but by beleuyng in me, and because they giue credence to my gospell. For there is now none other way remainyng whereby man may be sanctified.

¶ Wherefore (o kynge Agrippa) I was not disobedient unto the heauenly vision: but shewed first unto them of Damascus, and at Ierusalem, and thowout all the coastes of Iewry, and then to the Gentyles, that they shoulde repent and turne to God, and do such workes as become them that repent. For this cause the Iewes caught me in the temple, and went about to kille me. Seeyng therefore that I haue obtained helpe of god unto this day, I continue, witnessyng both to small and to great, saying none other thinges then those which Moyses, and the Prophetes did say shoulde come. That Christe shoulde suffer, and that he should be the first that shoulde arise from death. And shoulde shewe light unto the people, and to the Gentiles.

These thinges, kynge Agrippa, were not doone eyther in the night tyme, or in any dreame, but when it was brode day, many of vs sawe the cleynesse of the light, and heard the voyce distinctly speaking. Wherefore I being assured that this was doon of god from heauen, was not disobedient to the heauenly vision, but lettynge passe the businesse that I had then taken in hande, by authoritie of the high priestes, I tooke a cleane contrarye waye,



## The paraphrase of Erasmus vpon

thynging it moze expedient and necessary, to put in execution that god commaunded me, then that the hygh Priestes had wylled.

For forthwyth I preached the gospell at Damasco, and than at Hierusalem, afterwardes throughout all the partes of Jewrye: and to be short, among dyuerse nations of countreys breyng farre a sunder, willyng them to repent theyr lyfe past, & that they shoulde turne from dumme Idolles, to the true and luyng God: and that after they were once baptised, they shoulde worke from thenceforth suche workes, as became suche persones as earnestly hath repented. For this cause the Jewes, whan they sawe me in the temple, tooke me, and would haue slayne me. Aeyther haue I hytherto defended me with weapon, and yet by the ayde of God, at whose commaundment I dooe this that I dooe, I am yet alpye, testifying to both greate and smalle, those thynges that I was commaunded to preache to all men without respect of any person, seyrnyng no new doctrine of myne owne head, but preaching onely those thynges, that Moyses and the Prophetes affirmed shoulde cum to pass: For the Jewes also had wont to dispute in this wyse of Christe by the propheties of the Prophetes, whether that Messias shoulde cum, as a man subiect to misery and death, or whether he firste shoulde begyne to rayse the dead to lyfe, and whether that he shoulde preache the true light, firste to the Israelites, and after to the Gentyles. Whiche thynges euery chone, forasmuche as they were spoken of before by the Prophetes, and by Moyses hymselfe of Messias, I preache, that we must looke for none other Messias, for why? All these thynges are fulfilled in Iesus of Nazareth: and nothing now remaineth, but that all menie through penance and puritie of lyfe, prepare themselves agaynst his cummyng, whan he shall cum to iudge all the whole worlde.

The text.

As he thus spake for himselfe: Festus sayed with a loude voyce: Paul, thou art bespide thy selfe. Muche learning doeth make the mad. And Paul sayed: I am not madde (moost dece Festus) but speake forth the wordes of ieruch and sobernesse. For the kyng knoweth of these thynges, before whom also I speake freely, neither thinke I ther anye of these thynges are hydden from him. For this thing was not doen in a corner. Byng Agrippa, beleue thou the Prophetes: I wrote wel that thou beleuest. Agrippa sayed vnto Paul: Sumwhat thou byngest me in munde for to beleue, and becom churched. And Paul sayed: I would to God that not onely thou, but all also that heare me to day, were not sumwhat onely, but all together, suche as I am, excepte these bandes.

Whan as Paul had spoken this and muchemore in his owne defence, Festus, whiche could nothyng skylle of the Jewes religion, & stemyng all as dotage, that he had spoken of his visyon, and of the arysyng agayne of the dead, sayed with a loude voyce: Thou dotest Paul. It is so with the as it often chaunceth to other men. Muche knowlege in learning hath taken thy eyght mynde cleue from the. Paul answered: I dote not moost noble Festus. For dotyng is called, whan a man through erreure of his mynde, swereth from reason. But I am sober, and speake as the truth is, the whiche trueth to knowe, is betaye witte in dede. And that these thynges are so, it is not vnknewen to the kyng, before whō I doe muche the more frankly talke of these matters, because I suppose, that he is ignorant in none of these poyntes, that I haue spoken. For this thing was not doorn in a corner, but openly, and the rumour of it was sparfed throughout all Jewry. Than Paul turned himself to Agrippa, and sayed: O kyng Agrippa, beleue ye the Prophetes to be true.

For this thing was not doen in a corner.



true: I knowe ye doe beleue them. And he that beleueth them, cannot chose but beleue the ghospell, which sheweth that it is cum to passe, that the Prophetes sayed should cum. Then Agrippa breaking his communicacion, sayed vnto Paul: Thou dost sumwhat perswade me to becum a Christian man. Then sayed Paul: verailly I would wythe of God with all my herte, that ye shoulde beleue, not onely sumwhat, but thoroughly: and not your selfe onely, but also that all men, that heare me this daye, should be lyke me, this thing onely excepted, that I would not wythe any of them to bee thus in bandes as I am.

¶ And whan he had thus spoken, the kyng arose vp, and the deputie, & Bernice, and they that sate with them. And whan they were gone aparte, they talked emonge themselves, saying: This man doeth nothing woorthy of death, or of bandes. Then sayed Agrippa vnto Festus. This man myght haue been let leuse, yf he had not appealed vnto Cesar.

¶ Whan Paul had this sayed, the kyng, the president, and Bernice, arose, and all the other that sate there by. And whan they had gone asyde to common of the matier, they agreed euery man in this opinion, that they sayed: that Paul hath committed nothing woorthy death, ne yet of imprisonment. Wherefore it had cum to passe, that Paul had been dimissed, had not kyng Agrippa sayed vnto the president Festus, this man might haue been quytte, yf he had not appealed vnto the Emperour.

## The xxvij. Chapter.

¶ Whan it was concluded, that we should sayle into Italy, they deliuered both Paul and certayne other prisoners, vnto one named Julius, an vnder captayne of Cesars souldiers. And we entered into a shyp, of Hadramicum, and leused from lande, appoynted to sayle by the coastes of Asia, one Aristarchus out of Macedonia, of the countrey of Thessalonica carrying oil with vs. And the next day we came to Sydon. And Julius courteously entreated Paul, and gaue him libertie to goe vnto his frendes, and to refresh himself. And whan we had launched from thence, we sayled hard by Cyprus, because the wyndes were contrary. And whan we had sayled ouer the sea of Cilicia, and Pamphilia, we came to Myra, which is in Licia.



¶ And after that kyng Agrippa had geuen suche sentence, that euen as Paul had appealed to the Emperour, so shoulde he goe into Italy, they deliuered Paul, and with him certayne other prisoners in bandes, vnto the vnder captayne of the Emperours souldiers, named Julius. And than entered we into a shyppe, whiche came from Hadramicum a cite of Affrike, whiche shoulde set vs vp in Asia the lesse, forasmuche as her iourneye laye by the coastes of Asia, at what tyme Aristarchus out of Macedonia, a Thessalonian boine, continued with vs, and would nedes beare vs company in our iourney. And so the nexte daye after we had leused from Cesarea, we arriued at Sydon. There the captayne Julius, forasmuche as he intended to handle Paul gentilly, permitted him to goe out of the shyp, & to goe visyte his frendes yf he had anye in Sydon, to the ende that he might the better bee refreshed of them. And whā we had leused thence also, we aduentured not into the maine sea, but tooke the left hande, and moored by the sydes of Cyprus, for because that the wynde was against vs. After we had passed ouer the sea, whiche is right agaynst Cilicia and Pamphilia, we came to Myra, which standeth on the seasyde in Licia.

And

## The paraphrase of Erasmus upon

**The text.** ¶ And there the vndercaptayne found a Shyp of Alexandria ready, that sayled into Italy, & he put vs therein. And when we had sayled slowly many dayes, and scarce were cum ouer agaynst Eneydon (because the wynde withstode vs) we sayled hard by the coastes of Candie, ouer agaynst Salmon, and with much worke sayled beynd it, and came vnto a place whiche is called the sayre hauens: bygh wherunto was the cite of Lasca. When much tyme was spente, & when sayling was now leoparhouse, because also that they had ouer laded fasted, Paul put them in remembraunce, and sayed vnto them: Syrs, I perceiue that this voyage wyll be with hurte and much damage, not of the lading and Shyppe onely, but also of our lyues. Nevertheless the vndercaptayne beleued the gouernour and the mayster of the Shyp, more then those thynges whiche were spoken of Paul. And because the hauens was not commodious to wynter in, manye toke counsell to departe thence, yf by anye meanes they myght reache to Phenice, and there to wynter: whiche is an hauens of Candie, and lyeth towards the South west and North west wynde. When the South wynde blew, they supposyng to obtrayn theyr purpose, leued vnto Asson, and sayled past all Candie.

There met the capitayne with an other Shippe, whiche had cum from Alexandria, a cite of Egypte, and was readye to sayle into Italye, and shyfted vs into thesame. And after that we had sayled many dayes slowly, and scarcely at the laste were cum ryght agaynst Eneydon, by reason that the wynde was agaynst vs, we turned to the Plande Candie, nigh to a cite of the same plade, whiche is sytuat on the very sea banke, and is called Salmon, or (as sum menne called it,) Sammonium. After we had with much a dooe passed by Salmon, we came to an other hauens of Candie, that is called sayre hauens. This place was not far of from the cite of Lasca. And after that we had spente a long season in this nauigation, or sayling, Paul perceyuing that it was dangerous sayling, not onely for because they could not kepe such course as they would haue kept, by reason of the wynde being agaynst them, but also because they had ouer long absteyned from meate, he admonished & warned the mariners in this wyse: Syrs I perceiue that this sayling wyll be dangerous, and full of damage and peryll, not onely of the burden that is in the Shyppe and the Shyppe it selfe lyke wyse, but of our lyues, wherfore we were better cease from sayling forwarde. But the capitayne gaue eare to the mayster of the Ship and to the Sterne man, rather then to Pauls sayinges. And for as much as there was no conuenient hauens, where they might touch to lye at rode beyng wynter season, manye were of this mynde, that yf they possyble coulde, they would sayle as farre as Phenice, whiche is an hauens of Candie, hangyng into the sea towarde the South west, and North west wynde. In the meane tyme the South wynde blew, and they trustyng that they might obtayne their purpose, and that they might reache to Phenice, leued from the sea coaste of Asson, that is a cite of Candie, and shored by the coastes of Candie.

**The text.**

But not long after, there arose agaynst theyr purpose, a storme of wynde, out of the North east. And when the Shyp was caught and could not resist the wynde, we let her go, and she dyuul with the wether. But we were carryed into an yle whiche is named Cluda, and had muche worke to cum by a boate, whiche they toke vp, and vsed helpe, and made fast the Shyp: fearyng lesse they should fall into the Syttes. And so they let loose a vessel, and were carried.

But within a shorte space, there arose a sodayne and boysterous wynde whiche the Shypmen feare moste of all other wethers, and they call it a whylle wynde and a pierrie. And thesame, because it cometh betwene the North and the east, is called the North east wynde. After this wynde had

had taken the shyppe, & the shyppe could not wythstande the tempest, we let her go at al aduentures whither soeuer the windes and waues woulde carie vs. And whan we were at the laste brought into a certayne Yland whiche is on the south syde of Candie, named Clauda, we had muche worke to get a boate, wherby we myght succour our selues, if any thing chaunced otherwys then well. And whā at the laste we had drawen the boate vp into the shyp, they vled other policies to p̄serue the shyp, for feare lest that she chaunce to b̄eake by beatyng herself on the shalowes and flattes, they gyrded the shyppe, about with ropes, they feared lest the wynde should d̄riue them in to the Syrtes, whiche were certayne flattes and quicke sandes not farre from them southwarde, seying that the pierrie blew and d̄roue that waie, and therwyth they let downe a certayne vessell to stave the shyp that she should not runne so faste forwarde. And by suche meane we beeyng sumwhat holpen, d̄roue with the wind and were caried forwarde.

fearing lest they woulde falle into the Syrtes, &c.

The nexte day (whan we were tossed wyth an exceeding tempest) they lyghted the shyp, and the thyrde day, we cast out wyth our handes the tacklyng of the shyppe. When at the last neyther the sunne, nor starres, in many dayes appeared, and no small tempest lay vpon vs, al hope that we should escape, was then taken awaye. But after long abstinence, paul stode furth in the myddes of them, and sayed: Syrs, ye should haue harkened to me, and not haue leuised from Candie, neyther to haue brought vnto vs this harme and losse: And nowe I exhor̄te you to be of good chere, for there shalbe no losse of any mannes lyfe among you, saue of the shyppe onely. For there stood by me this nyght the Angell of god, whose I am, and whō I serue, sayng: feare not Paul thou muste be brought before Cesar: And loe God hath geuen the al them that sayle with the: wherfore Syrs be of good chere, for I beleue God, that it shalbe euen as it was tolde me, howbeit we muste be cast into a certayne Ylande,

The text.

But the tempeste styll continuyng, whan we had been tossed and water-beaten betwixt daungerouslye, the nexte daye they went to extreme shyftes, for they vnloosed the shyppe, and caste all into the sea, for to lyghten and sumwhat to ease the shyppe. But whan the tempest styll continued, the thyrde daye we caste awaye ouer boorde wyth our owne handes, the tacklyng of the shyppe.

And forasmuch as neither the sunne, ne yet the starres appered for the space of manye dayes, but the tempeste styll waxed moze and moze, euerye manne was in dyspayre, and looked for none other but deathe. And mozeouer by reason of this troublous saylyng, they had eaten no meate, of a long space. Than Paul standyng in the mydle amonge them, sayed: Syrs ye shoulde before haue folowed my counsell, whan I gaue you watryng, that ye should not leuse from the sea coaste of Candie. For yf ye hadde so doen, ye hadde escaped this daungier, and also this losse of goodes. But forasmuche as that nowe cannot be vndoed agayne that is paste, begynne yet at the laste to folowe my counsell, and to waxe wysse. Be of good chere, for not one of you shal peryshe. The shyppe onely shal be losse. This is no dreame, that I speake but the Angell of god, whome I serue and wurchyppe, stode by me this nyght and sayed: Paul be not afrayed, thou shalt not peryshe here, but thou muste fyrste appeare before Cesar, and not onely thou shalt escape safe, but God hath hearde thy prayers, and geuen vnto the all these, that are in shyp with the: wherfore I saye, be of good chere. For I doubt not, but that it shall cum to passe, that God hath promysed by his Angell. And yf ye wyl knowe, howe we shall escape safe with our lyues, I wil tell you: we shalbe cast vp into a certayne Yland, and there shal we be saued, but not without shypwrecke.

## The paraphrase of Erasmus vpon

**The terte** But whan the fourtenth nyght was cum, (as we were saylyng in Adria, about mydnyght) þe mynmen demed that there appered some countrey into them: and sounded, & founde it twentye fadoms. And when thei had gon a litle further they sounded agayne, and founde fyftene fadoms. Then fearyng lest they shoulde haue fallen on some rocke they cast fower ankers out of the sterne, and wysshed for the day. As the mynmen were about to fle out of the myppe (whan they had let down the boate into the sea, vnder a couloure as though they woulde haue cast ankers out of the foreshippe) Paul saide vnto the vnder captayne and to the souldiers: except these abyde in the myppe ye can not be safe. Then the souldiers cut of the rope of the boate and let it falle away.

And so whan the fourtenth nyght was cum well on, and we were saylyng in the sea, whiche was called Adriaticum, the mariners lokyng furth aboute mydden nyght supposed that they saw lande. And beyng mynded to proue, whether that they myght safely arryue thither, they let down a lyne with a plummet, whiche þe mynmenme cale in þe Greke tounge *Bolis*, because it is cast down into the water to sounde: and they founde that it was twentye fadoms depe, than sayled we a litle farther, and they let downe agayne the plummet and sounded, and founde that it was fyftene fadoms. And whan they perceyued, that it waxed shalower & shalower, fearyng lest they shoulde chytte vpon sharpe rockye places, they caste fower ankers out of the sterne, and wysshed for day, that they myght certaynely perceiue, what countrey it was, that appeared. Than þe mariners, hauyng smalle hope to saue the myppe, forasmuche as they perceyued that they were not farre from lande, they fyrste thought to saue themselves, and for that cause, they lette downe a boate into the sea, sepyng and semblyng they went not aboute to conueigh them selues away, but pretending that they would lette down the ankers out of the foreparte of the myppe, because the tempest was great. But Paul perceyuyng what they entended, and knowing that the mariners coulde not be missed, but must nedes helpe to saue the reste that were in the mypp, warned the vnder captayne, sayyng: Except these men abyde in the myppe, ye can not be saued. Soohan the souldiers hearde this woorde, they out with theyr swerdes, and cutte the ropes, that the boate hong by, and lette it fall into the sea.

**The terte.** And whan the day began to appeare, Paul besought them al to take meate, sayyng: this is þe fourtenth day, that ye haue rayped and continued fasting, receiuyng nothyng at al. Wherefore I praye you to take meate. For this (no doubt) is for your helth: for there shal not an heare fal from the head of any of you. And whan he had thus spokē, he toke bread and gaue thanks to God in presence of them all: and whan he had broken it, he begonne to eate. The were they al of good chere, and they also rooke meate: We were al together in the mypp, two hundred, thye score and fyftene soules. And when they had eaten ynough, they lyghened þe mypp, and cast out the wheate into the sea.

But whan the nyght by litle and litle vanyshed awaye, and day began to breake, Paul exhorted them all to eate sum meate, & sayed: It is nowe fowertene dayes sence ye eate any thyng, and ye are styll fastyng, wherefore I woulde counsell you to take summe sustenaunce: for it is for your health so to dooe, lest that whan ye haue escaped this tempest, ye bee in daunger for lacke of foode. For ye muste not thynke in your mynde, what shoulde we nede to eate, seeynge that we shall streyghte wayes dye: For this wyll I promyse you, that not so muche as an heare of anye of your heades shall peryshe. Soohan Paule hadde thus sayde, he tooke breade in his handes, and gaue thanks to god in syghte of them all, and whan he had broken it, after the ensample of Iesus the lord, than began he to eate. And the others beyng than sumwhat requied, and encouraged



the actes of the apostles. Cap.xxvii. Fo.lxxxviii.

couraged, partly by Paules exhortacion, and partly by his ensample, began also to cate. We were in noumbre in the shippe, two hundred, threescore and xvj: rene. Whan they had taken susteinante, they eased the shyppe, that the myght approche nere vnto the lande, and they cast out a great quantite of wheat, which they had brought out of Egypt towardes Italie. For Egypt had been of long continuance, a sure store and furnisher of Rome, wyth wheate and other grayne

When it was daye, they knew not the land; but they spied a certayne haven with a banke into the which they wer mynded (if it were possible) to thrust in þe shyp. And when they had taken vp the ankers, they committed themselves vnto the sea, and leised the rudder bondes & hopped vp the mayne sayle to the wynde, and drewe to the lande. And whan they chaunced on a place, which had the sea on both sydes, they thrust in the shyp. And the fore part stucke faste and moued not, but the hinder parte brake with the violence of waues. The text.

After that it was day they sawe land, but they knew not what country it was. But they perceiued, that it had a certayne creeke, by reason that the banke stretched furth on bothe sydes, into whiche creeke they purposed, if they possiblye myght, to dypue the shyppe. And so they toke, vp the ankers, and committed the selues to the sea, and leised withal the ioyntes of the sterne and the rudder, to þ intent that they myght vse them also at theyr pleasure and ease to guide and to turne the ship whither they thought best. Then they set vp þe sayle, and than they turned also the crosse peece, whereupon the sayle hangereth, to the wynde, and haying þe wynde with them, hastned toward þe shore. But whan they could not get into the creeke as they had purposed, but by violence of the wyndes wer dypued into a place þe hong a great way into the sea, there they pyched in the shyp. And þe fore part of the shyppe being fastened in þe ground, which was there shalowe & shoode stiffe, and the hinder part leised asunder by violence of the waues. And than was there noie other remedie, but that euery man should shift for himself, and swimme furth.

And the souldiers counsel was to kyll the prisoners, lest any of them whan he had swymmed out, should runne awaye. But the vnder captaine, wyllynge to saue Paule kepte them from their purpose, and commaunded that they whiche coude swimme, should cast them selues fyrst in to the sea, and scape to land. And the other he commaunded to go, some on boordes & some on broken pieces of the shyp. And so it came to passe, that they escaped all safe to lande. The text.

Than the souldiers thoughte it best to kyll the prisoners, lest that any of them whan he had swymmed furth to lande, should happen to runne awaye, but the captayne was agaynst this cruel & vnnmerciful counsel, beyng desirous to saue Paul. forasmuch as by his meane, they al had bene preferred. And lest that any one should peryshe, he commaunded, that suche as coude swimme wel, should fyrst leape into the sea and swimme to land. And they that could not swimme, should partly take boordes and lye on them, and partly help themselves with other instrumentes of the shyppe, and so to escape to land. By this meane at the last it came to passe, that euery one came safe to lande.

# The paraphrase of Erasmus vpon

## The. xviij. Chapter.

The texte

And whan they were escaped, than they knewe that the Yle was called Melite. And the strangers shewed vs no litle kyndnesse, for they kyndled a fyre, and receyued vs euery one, because of the present rayne, and because of the colde. And whan Paul had gathered a boundell of stiches, and layed them on the fyre, ther came a vypper out of the heate, and caught hym by the hande. When the strangers sawe the beast hang on his hande, they sayed among them selues: no doubt this man is a murderet. Whome (though he haue escaped the sea) yet vengeance suffereth not to liue. And he thooke of the vypper into the fyre, and feste no harme. Sombeit they a wayted whan he should haue swolne, or fallen downe dead sodaynly. But after they had looked a great whyle, and saw no harme cum to hym, they chaunged their myndes, and sayed that he was a God.



There came a vypper out of the heate and caught him by the hande.

And whan they were gotten on land, they knewe not what Yland it was, but afterwarde they enquired of the inhabitours, and heard that it was called Melite. The same Melite is situate a lytth betwene Epirus and Italy, towarde the northe parte of Sicilie. Than the people therof pietying our myschaunce, entertained vs very gentilly. For they made a great fier for vs, & brought vs al together to it, being soze handled, what with weate and what with cold. And whan Paul had gathered a great boundell of stiches, and had cast them on the fyre, a vypper, which before was euen styffe for cold, and laye hydden there, being stired vp with the heate, crept forth, & stynged the hande of Paul. But the inhabitants of Melite seeing this venemous beast hanging by the styng at the hande of Paul, sayd: vndoubtedly it must nedes be true y this felow is sum murderet: which though he haue escaped the daungier of the sea being cast by by tempest, yet the vengeance of god suffereth not him to remayne on lyue. But as soone as Paul perceyued the vypper styng him, he cast het of into the fier, and had no hurte at al. But the people that looked on him, supposed it would cum to passe that the poison would get through the vaines, and that his body would straght waye burne and swell, or that he would sodaynly fall downe dead, the strength of the popson Percyng furth wyth to the heart. And whan they had marked a great whyle to see what woulde becom of Paul, and sawe that he had no hurte by the stynging of the vypper, with like lyghtnesse they elsones chaunged their mynde, and sayed that he was a God. For the inhabitants of Melite had not yet hearde the same of Iesus, whiche gaue this to al them that professed his name, that no strength of popson, wete it neuer so extreme or deadly, myght hurt them.

The texte

In the same quarters were landes of the chief man of the Yle (whose name was Publius) which receiued vs, and lodged vs thre daies courtously. And it fortuneth that the father of this Publius, laye sicke of a feuer, and a blouddie flux. To whom Paul entred in and prayed, and layed his handes on him and healed him. So, whan this was doen, others also which had diseases in the Yle, came and were healed: which also did vs great honour. And whan we departed they laded vs with suche thynges as were necessary.

And nere besydes the Moze where we arryued, laye a lordshippe belonging to the chief man of the Yle, named Publius, who receyued vs into his house, and for the space of thre dayes, entertained vs very gentilly. The same tyme Publius father was sicke of an agewe, and of a bloudie fluxe, so soze, that he keppe his bedde. This Paul hauyng in mynde the commaundement of his mayster, came in to the diseased person, and whan he had made his prayers to God, he layed his handes on him, and healed hym. Whiche thyng after it was byted abrode ouer al the land, others lyke wyse that were sicke, came vnto Paul, and were healed. Wherefore they, as long as we continued there

Gewe

shewed vs muche gentleness, and whan we made ready our selues to departe, they brought into our shyppe all maner necessities.

The text.

After thre monethes, we departed in a shyp of Alexandria, which had wintered in the yle, whose badge was Castor & Pollux. And whā we came to Syracusa, we taried there thre daies. And from thence we ferre a coumpace, and came to Rhegium. And one day after, the south wind blew, and we came the next day to Puteoli: wher we found brethren & were desired to tary with them seuen daies, and so came we to Rome. And from thence whā the brethren heard of vs, they came to meete vs at Appii forum, and at the thre tauernes. Whā Paul sawe them, he thanked God, and wexed bolde. And whan we came to Rome, the vnder capitayne deliuered the prisoners to the chiefe capitayne of the host: but Paul was suffered to dwell by hym selfe with a souldier that kept hym.

And so whā we had continued thre monethes in the Yland, we gotte an other shyp of Alexandria, that all the winter had harboured in Melite. The baner of it had paynted on it Castor and Pollux, for theyr badge: whome the Grecians doe call Dioskuros, and suppose that they prosper those that sayle on the sea, whā they appeare sitting togethe together, the one by the other on the crosse piece, wherunto the sayle is fastened. Whan we had entred into the shyppe, we leuesed from Melite. And after y we arriued at Syracusa, a cite of Sicilie hard vpon the sea, we taried there thre dayes. Than leused we from Syracusa, & thozing about by the coastes of Sicilie we came to Rhegium, a cite in the borders of Italy, situate and liyng within the territozy, that belongeth to the Brutians. From thence is but a smale iourney to Sicilie. For on that syde bothe Sicilie and Italy sumtyme ioyned together, vntyl suche tyme that the violence of the sea diuided the one countrey from the other, breaking in betwyxte them no moze but a myle & an halfe, for which cause the Grecians called it Rhegium. From thence a day after, it chaunced vs to haue a good wynde, that is to saie a southwinde, & so we sailed to a toun called Puteoli. Where we mette with chrysten men which desired vs to tary there with them for a certayn space. Wherfoze we satisfied their request, and remayned there seuen dayes, & thence we went streight to Rome. And for asmuch as the brethren, that were at Rome had heard that we wer cummyng thither (for the name of Paul was very well known among al y chrysten men, that were then at Rome, by reason that he had wyrtten afoz y tyme, an epistle vnto them) certayn of them came forth of the cite to a place that is there called Appii forum, and to a certayne place, called y thre tauernes, to meete vs. And whan Paul sawe the, he was muche comforted, perceyving y there also were such, that hertily fauoured the gospel: and geuyng god thanks, he toke a bold herte with him, and hoped wel. And whan we wer cum to Rome, the vnder captayne deliuered the others y were in bondes, vnto the chiefe captayne of the army there. But Paul had libertie to abyde & remayne at his libertie, sayyng only that he had one souldier to kepe hym.

And after thre dayes, Paul called the chiefe of the Jewes together. And whan they were come, he seide vnto the: Men & brethren, though I haue committed nothing against the people or lawes of y Elders: yet was I deliuered prisoner from Jerusalem, into the handes of the Romaynes. Which whan they had examined me, woulde haue let me goe because there was no cause of death in me. But whan y Jewes spake contray, I was constrained to appeale vnto Cesar, not because I haue ought to accuse my people of. For this cause haue I called for you, such to see you, and to speake with you: because that for the hope of Israel I am bounde wth this cheyne.

The text.

And forasmuche as he was brought to Rome in bandes with others lest any of the Jewes should suppose that he was thus serued for sum trespase after the

## The paraphrase of Erasmus vpon

the thyrde day, he called together al the heades of the Jewes þ̄ were abydyng at Rome, and spake vnto them in this wyse.

Brethren (sayeth he) whereas I haue committed nothyng agaynst my countrey men, or els agaynst the tradicions of our forefathers, being cast in bandes at Hierusalem, I was deliuered into þ̄ handes of the Romaines, who brought me into Cesarea befoze the president Felix, afterwarde befoze Festus. Which after they had examyned my matter, would haue quite me for asmuche as, euē as they themselves graunted, they founde nothyng in me worthy death. But whan þ̄ Jewes maliciously reuoced and cried agaynst me, I was compelled to appeale to Cesar: not because that I am offended with my countrey men for this matter, or þ̄ I intende in lyke maner to accuse them of any thyng befoze Cesar, and so to encrease þ̄ hatred that he beareth agaynst them, but to defend myne owne innocencie. For I wythe well to all men, that w̄ a pure herte worship god, accordyng to the lawe of my countrey. And for this cause, bearynge such good affection & zeale towardes you, & yet by reason of these bandes being in suche case þ̄ I myght not come vnto you to visite you, I wylled you to be sent for, that with the syght of you and comunicacion withal, I myght bee somewhat the more cōforted. And why do the Israelites so earnestly worship god, despising the Idolles of the Gentyles, but because they trust at the finall resurrection to be rewarded for their good dedes? And for this hope, which all my countrey menne, as wel as I are in, am I now thus bounde, as ye see, in cheynes. And other fault can not they lase vnto my charge.

**The xerte** And they sayed vnto hym: we neyther receyued letters out of Jewry pertainyng vnto the, neyther any of the brethren that came, shewed or spake any harme of the. But we wyl heare of the what thou thinkest. For as concernyng this secte, we knowe that euery where it is spoken agaynst. And when they had appoynted hym a date, there came many to hym in his lodgynge. To whom he expounded and testified the kyngdome of god & preached vnto them of Iesus, both out of the lawe of Moyses, and out of þ̄ prophetes, euē fro moynyng to upghy. And some beleued the thynges whiche were spoken, and some beleued not.

Vnto this the chief of the Jewes answered in this wyse: where as thou purgest thy selfe vnto vs, as though some man had accused the, be þ̄ assured þ̄ no man hath so muche as wyrtten a letter vnto vs fro Jewrye concernyng any hurte done of thy parte, neyther hath any man come from thence hyther and spoken any hurte of the. Yet are we despyous to heare thy mynde, euē of thyne owne mouth. For as cōcernyng this newe secte of Iesus of Nazareth whiche arose to lyfe agayne, assured we are þ̄ euery man constantlye cryeth out agaynst it, as a vaine thyng. Thou shalt therefore do vs a good pleasure yf thou instruct vs certaynlye what thy minde is therein. Which thyng whan Paule had answered he woulde gladlye do, vpon the daye appoynted, the Jewes resorted vnto hym agayne in his ynne where he taried, mo then hadde cūmen vnto hym befoze, vnto whom he expounded the doctrine of the gospell; witnessyng that the kyngdome of god was than come, and þ̄ Messias ought no longer to be loked for, forasmuche as Iesus of Nazareth was he: and that he proued by the figures of Moyses law, and the foresaynynges of the prophetes euidentlye expressyng, that whatsoever was shadowed in the lawe, and spoken of befoze by Moyses and the prophetes, was plainly and wholly fulfilled in Iesus of Nazareth.

Whan Paule had very largely spoken of these matters, from moynyng vntil euening, sum of the Jewes beleued the wordes of Paule, sum beleued not.



And whan they agreed not among them selues, thei departed, after that Paul had spoke one woorde: well spake the holy ghost by Esai the prophete vnto our farthes, sayng: Go vnto this people, and saye: with your eares shall you heare, and shall not vnderstande: & with your eyes shall ye see, and not perceiue. For the herte of this people is waxed grosse, & with their eares haue they had no lust to heare, and their eyes haue they closed, lest they should see with theyr eyes, and heare with theyr eares, and vnderstand with their hertes, and should be conuerted, and I should heale them. Bec it knowen therefore vnto you, that this saluacion of God is sent to the Gentiles, and they shall heare it. And whan he saide these woordes, the Jewes departed from hym, and had great disputacions among them selues. And Paul dwelt two yeres full in his lodgynge, and receyued all that came in vnto hym. Preachynge the kyngdome of God, and teachynge those thynges whiche concernen the lord Iesus with all confidence, no man forbyddynge hym.

And whan they were at variaunce among themselves, they began to departe, after Paul had once added vnto his long sermon, a woorde or twoo wherein he reponed their hardenesse of belefe, whiche could not fynde in their hertes to beleue so manyfest testimonies of the lawe and prophetes beynge playnely fulfilled in Iesus. The holy ghost, sayde he, hath well prophecied of you by the prophete Esai. speaking vnto our forefathers, whose stubborne mybelefe you resemble. Soe, sayd he, vnto this people, and saye vnto them: With eares ye shall heare, & not vnderstande: and with eyes shall ye see, and not perceiue. For the herte of this people is waxed grosse, and they haue hadde with theyr eares no lust to heare, and theyr eyes haue they closed, lest they should see, and heare with their eares, and perceiue with their herte, and should be couerted, that I myght heale them. Wherefoe be you well assured, of this healt, whiche is offered vnto you of god by Iesus, shal bee carped vnto the Gentyles, for asmuche as you doe reiecte it. For he reiecteth it, that beleueth it not, neyther is any man apte to receiue this fauour, that beleueth not the gospell. Vnto you fyrste is the gyfte of god declared. For so the lord commaunded: And ye ought chiefly to haue beleued, which professed the lawe and the prophetes, but ye kepe your eyes closed, & shut vp agaynst all these thinges, your eares stopped, and a hert hardened, still gaynesaying the euident light of the truth of the gospell. But the Gentiles, whiche neyther knowe God, nor haue the lawe or prophetes, shall turne from theyr wutshipping of idols, and through fapth shall obtayne this fauoure of god which ye refuse, beeing frely profered vnto you. Whan Paul had spoken these woordes, the Jewes departed from hym, being at great disputacion among themselves. And so continued he by the space of two yeres in the house that he had hyed, sentlylly receyuing al men that came to him, whether they were Jewes, or vncircumcised, preachynge vnto them the kyngdome of god, and teaching with all boldenesse the doctrine of the gospel, no man forbidding or letting him, alleging propheties, which were many yeres sence spoken of Iesus: conferryng his dedes, woordes & promyses therunto.

## The ende of the first Tome

of the Paraphrasis. Printed at  
Edwarde Whitchurch

